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THE SPIRIT OF MISSIONS, February, 1935. Vol. 100. No. 2. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty Street, Utica, N. Y. Editorial, subscription, and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.

The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. C

February, 1935

No. 2

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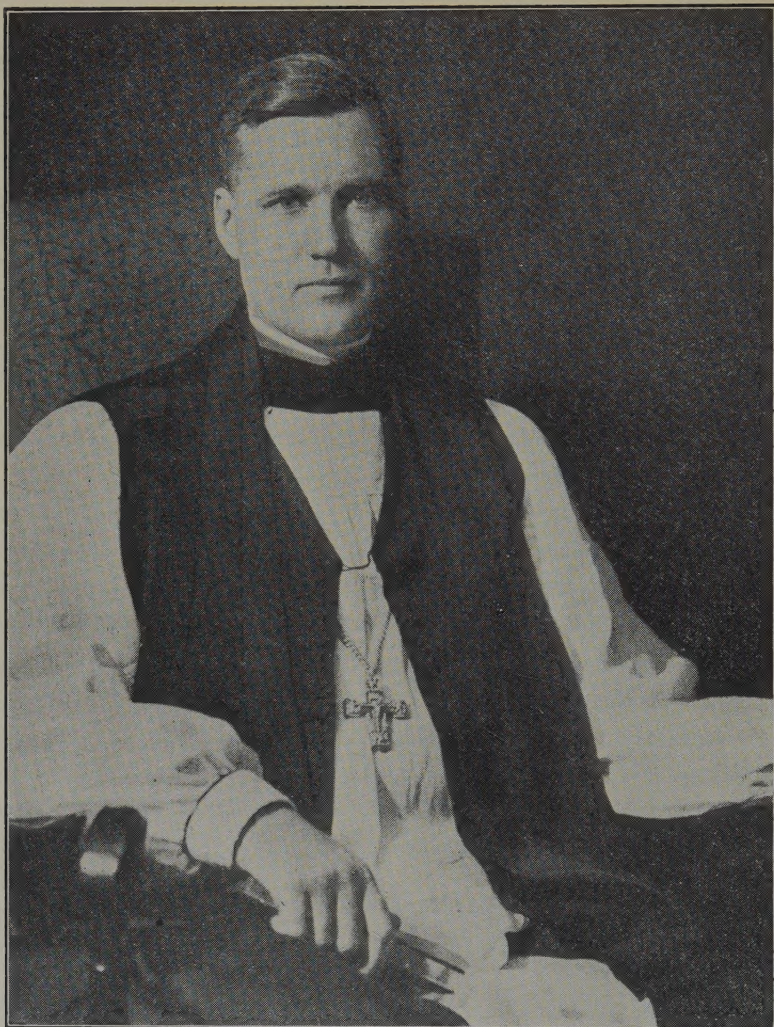
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THE RT. REV. HENRY W. HOBSON, Bishop of Southern Ohio and chairman of the Joint Commission on the Forward Movement (see page 64), speaks on Forward in the Church of the Air broadcast on February 3 at ten a.m. o'clock over the Columbia network

The Spirit of Missions

VOL. C, No. 2

FEBRUARY, 1935



Missionary Facts from Many Lands

HOW FAR THE Church in Japan has developed in the past twenty-five years may be seen from the statistical point of view in figures for 1908 and 1933, recently published in *The Living Church*. These figures are for the whole Nippon Sei Ko Kwai.

	1908	1933
Baptized members.....	13,384	41,781
Communicants.....	7,024	16,634
Boarding and day school pupils.....	660	8,377
Sunday school pupils.....	13,630	24,004
Contributions.....	35,630 yen	218,054 yen

HAITIAN WOMEN in the country around Port de Paix come in every day to sell their vegetables or other wares in the market, bringing their babies along. The poor babies are "in every case badly nourished, in many cases sickly, and all in need of care which ignorance cannot give," Bishop Carson reports. The Ven. Elie O. Najac felt so much concerned over their needs that he opened a day nursery for them. At first Bishop Carson was able to help a little through special gifts, and the merchants made a few contributions, but both these sources of help had to be discontinued, Archdeacon Najac could not manage on his own, and the work has had to cease.

Of other reductions in Haiti, Bishop Carson writes:

School after school has been closed and I have to seem to be deaf to the moving appeals that they be opened. Modest churches are waiting to be constructed, and it has been hard to seem indifferent to the opportunities of the whitening harvest.

UNDER THE VIGOROUS editorship of the Rev. Franklin J. Clark, Secretary of the House of Deputies, the *Journal of General Convention* of 1934 has been issued in record time and in improved arrangement. In accordance with a resolution of Convention, all concurrent information is arranged and indexed topically, that is, a reader need look in one place only for all information on any given subject. Only those who have had occasion to pursue a complicated subject through both Houses, joint commissions, and conference committees to final action will appreciate what this means. Issued in less than two months after the adjournment of Convention, the *Journal*, through the coöperation of the National Council's Publicity Department, was produced at a saving of nearly thirty per cent over previous costs without sacrificing in any way the quality of the volume. The appreciation of the whole Church is due Mr. Clark for his superb achievement in producing a better *Journal* more quickly and at less cost than formerly. The *Journal* including Constitution and Canons may be secured through the Church Missions House Book Store for \$2.00 in cloth or \$1.50 in paper, postpaid.

A NEW LOG church has been completed and consecrated by Bishop Schmuck in Riverton, Wyoming, after several years of effort. A local railroad tie company gave the logs. A gift from the Pennsylvania Advance Work offerings of 1931 provided part of the cost and the

rest was raised locally. The rectory was given some years ago by a New York Churchwoman.

Riverton is in a large irrigation area; it is a developing town and a strategic place for a well equipped church.

THE SUM OF \$30,417,501 was given by Episcopal Church members in the United States for all Church purposes, parochial, diocesan, and general, in 1933, according to the recent annual report of the United Stewardship Council, which summarizes the giving of twenty or more communions.

The distribution of this thirty million among the parish, the diocese, and the general Church (*i. e.*, its national and missionary work) may be considered from three points of view:

1. Totals. Of the thirty million, there was given:

For parish work.....	\$26,835,133
For diocesan work.....	1,830,777
For the general Church.....	1,751,591
2. On a *per capita* basis. The average per capita was \$15.52. Each person gave:

For the local parish (including support of episcopate).....	\$13.69
For the diocese.....	.93
For the general Church.....	.89
3. Each *dollar* given was divided as follows:

For the parish.....	88 cents
For diocese and general Church, the diocese receiving a little over half 12 cents	

THE REV. AMBROSE D. GRING, a retired missionary of the Missionary District of Kyoto, Japan, died on December 19, 1934. After his graduation in 1878 from Yale Divinity School Mr. Gring went to Japan as a missionary of the Reformed Church in the United States. In 1891 he was ordained to the diaconate of the Episcopal Church, and in the following year to the priesthood by the Bishop of Central Pennsylvania. During his preparation for the ministry of the Episcopal Church he was in charge of Forrest City, Pennsylvania. In 1892 he returned to Japan and for several years served in Holy Trinity Mission, Kyoto. As the work in Kyoto developed Mr. Gring moved forward to the West Coast

and for the latter years of his service in Japan did pioneer work in such West Coast cities as Kanazawa, Miadsu, Kayo, Maizura, and Obama.

In 1908 Mr. Gring retired to the United States taking such occasional duty as his health permitted. All the stations on the West Coast in which he served are now under the care of the Japanese clergy while Holy Trinity Church, Kyoto, has become the chapel of St. Agnes' School, the congregation which formerly used it having transferred to a new and more advantageous site elsewhere in the city.

LAST YEAR NEARLY one hundred children attended the Brotherhood School at Nopala, Mexico. Under the leadership of Miss Enriqueta Salinas, a daughter of Archdeacon and Mrs. Samuel Salinas, and three volunteer assistants, the school has gained steadily the confidence and sympathy of the community, and children come to it not only from Nopala, but from seven neighboring villages.

Mrs. Salinas, as all readers of THE SPIRIT OF MISSIONS know, has been for many years volunteer director of the medical and social welfare work at the House of Hope, Nopala (see THE SPIRIT OF MISSIONS, March, 1934, p. 133). Her husband, a brother of Bishop Salinas y Velasco, is in charge of eight organized missions whose names sound like a chime of bells: Encinillas, San Francisquito, Maravillas, Humini, Santiago Loma, Chapantongo, San Bartolo, Nopala. There are something over three hundred communicants and about six hundred baptized persons. There are no roads in this mountain country, so the Archdeacon goes his rounds on horseback, about 240 miles each month.

It is small wonder that Mrs. Salinas in describing the work of the Episcopal Church in the Nopala neighborhood says: "The Church does everything that is possible to fulfill the commission of health, teaching, and spiritual education that Jesus Christ has brought to this earth."

African Leaders Ask for More Books

Missionaries by making the Bible available in many tongues have awakened a desire for books. International group works to meet need

By Margaret Wrong

Secretary, International Committee on Christian Literature for Africa

Readers who attended the Woman's Auxiliary Triennial in Atlantic City will recall with pleasure the opportunity there afforded to meet and to hear our fellow Churchwoman, Miss Margaret Wrong. At the request of the Editors, Miss Wrong, who returned to England late in October, wrote the accompanying account of Africa's need for Christian literature. A more detailed survey than is possible in a short magazine article is given in Miss Wrong's pamphlet, Africa and The Making of Books, obtainable for twenty cents from the Committee of Reference and Counsel, 419 Fourth Avenue, New York, or the Church Missions House Book Store.

IN AFRICAN VILLAGES when dusk has fallen and the village fires make points of light in the darkness, the old grannies sit beside them and tell stories to the children. This is one of the stories they tell in some parts of West Africa:

God asked the elephant what he wanted, and the elephant replied, "I want the forest," so God made the great forests. God asked the chimpanzee what he wanted. The chimpanzee replied, "I want the thick bush," so God made bush. God asked the fish what he wanted. The fish replied, "I want the water," so God made the great rivers which flow through the land. God asked the black man what he wanted. The black man answered, "I want

food," so God made food of all kinds. God asked the white man what he wanted. The white man answered, "I want book," so God made book and thus the world was created.

In Central and South Africa until the white man came there were no books written in the eight hundred to nine hundred languages spoken by the many peoples and tribes. Today the African as well as the white man is asking that books should be created.

Missionaries have been, and still are, the pioneers in the making of books, for they were determined that everyone should have the Bible in the mother tongue, with the result that the Bible has been translated in whole or in part into 239 African languages, and each year the Bible societies bring out some new versions. Missionaries started schools to

teach people to read the Bible, and these schools have grown and developed until today they include both elementary and higher education. From them have gone out Africans who are leaders among their people. Even today, when Governments are starting schools, ninety-two per cent of the educational work for Africans in Africa is in the hands of the missions. With the spread of literacy comes both the desire to read and the possibility of spreading knowledge through



MISS MARGARET WRONG
Anglican Churchwoman who works for more
and better Christian literature for Africa

books. Books about Christianity, books for schools, books for general reading are all needed. Missions have spread literacy and provided the first books; they are now faced with the task of creating a literature for the continent.

Books are closely associated in the mind of the people with Christianity. One late afternoon in Angola we were delayed by a puncture on a lonely road. No village was in sight. But in a few minutes the usual crowd appeared and watched the proceedings with interest. We heard a familiar hymn tune. One of our party hummed the same tune, whereupon a tall lad turned on his heel and disappeared round a bend of the road, to come back with a hymn book of an American mission whose central station was over a hundred miles away. He had tested us with the hymn tune to see if we were missionaries. Having decided that we were he produced the book he possessed and asked if we could let him have more books, because in his mind books were inseparably associated with missions.

African leaders are asking for books and pictures for educational purposes. In one area an experienced African teacher asked for a little book for the women "which will teach them all they should know about the care of children, the care of the house, and the growing of food."

Year by year in coastal towns and urban centers the number of literate people, who will read what they can, be it good or bad, increases, and the responsibility of the missions to provide good ma-



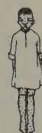
David

I am David.

I stand.

I go.

I come.



terial in school and circulating libraries must be faced, unless it is to be said of Africa as it has been said of other parts of the world, that Christians have taught the people to read but left it to non-Christians to supply the literature.

The problems of supplying literature are many. A major one is the number of languages spoken in the continent. On a day's march of fifteen miles in Liberia

I have passed from one language area to another, so that our carriers greeted the people of the village where we halted at night in English, because they could not speak the tribal language. It is obviously impossible to provide literature in every language. Agreement has to be reached by the different bodies working in a territory about the language to be used, and how that language should be written. When agreement is reached

authors and translators, both African and European, have to be found. Books already written in some vernaculars need to be translated into English for re-translation into other vernaculars, and many new books are needed.

The adoption of English or another European language as the language of education does not mean that suitable material is in existence, for the background of school and other books in European languages is foreign to the African. Some time ago I listened in a Gold Coast school to a small boy spelling out in English the story of a hansom cab lost in a London fog! What was a hansom cab? He did not know. What was a horse? He knew as little about this animal as he did about London on a winter afternoon. On the other hand, a reading lesson about the seashore or the

FROM AFRICAN LIFE READERS

cussedness of the elderly goat at the school door would have related his study of English to the life he knew.

An effort is being made to get school-books in English which deal with the life and interests of the people, and are illustrated with drawings of Africa. A series of English readers on this line, published for Liberia (*African Life Readers*, New York, Ginn) have proved of use in many parts of Africa. It is true that whatever language is used, it is important that books for schools should be related to the life and interests of the people. The effectiveness of missionary educational work depends in large measure on establishing this relation, and for this books written against an African background are essential.

Another problem to be faced is that of distribution. Roads, waterways, railways, and the air are opening Africa to the outside world and making travel from one part to another possible. Men of many tribes come from the far interior to the coast with produce and return with merchandise. They camp in villages by the roadside. News is passed from one to another and carried far afield. Those who can read will read aloud around the evening fires. Books and leaflets for them which deal with vital matters are of increasing interest for, as literacy spreads, literature will penetrate through such travelers to places where missionaries have never been. There is no more adventurous and fascinating opportunity today than to discover how these highways of trade and commerce in Africa can be made highways for the spread of Christianity through the distribution of Christian literature.

What of Liberia, where the Episcopal Church has been one of the pioneer missionary bodies? Though great motor roads have not been built there, broad tracks through the forests are taking the place of old narrow paths, and communications are developing. The Church is working on the coast and in the far interior, and is now beginning to bridge the gap between Cape Mount on the sea and the field occupied by the Holy Cross Mis-

sion in the remote interior. For village work English is not adequate, though it is the official language of instruction. The country is almost without vernacular literature, owing in part to the emphasis of the Government on the use of English, and in part to the difficulty of providing vernacular literature for a territory of many tongues. Missionaries, however, are raising the question of developing a vernacular literature.

The Church in Liberia will develop and expand as African leadership is raised up. For African Christian leaders literature both in English and in selected vernaculars is essential. These Christian leaders are facing great difficulties. Some years ago I spent a night in the compound of a Liberian chief, inland from Cape Mount, where the teacher, who had been trained by the Church, was running a school in the same compound with the jail for the district and the huts of the chief's wives. The chief was a Moslem and the teacher and his wife were the only people in the village who were setting a Christian standard of life. This man, and others like him, need all the help that can be given to them through literature, in work which involves isolation and consequent lack of spiritual direction and encouragement.

Recently several missionaries from the Episcopal Mission in Liberia have been writing about literature needs in the area. They have raised the question of libraries for schools on mission stations, and have asked for lists of books which have been proved suitable for this purpose. Enquiries about textbooks on various subjects have also been received. From the Holy Cross Mission have come queries about music both for church and school. A missionary there has written a liturgy in an African language which has been set to music and is suited to the musical capacity of the people. This missionary is anxious to be in touch with missionaries and Africans in other parts of Africa who are working on this line.

It is evident that literature cannot be developed satisfactorily by each mission independently, and also that much work

THE SPIRIT OF MISSIONS

has been done in different missions which will be of use to others. It is also evident that the need of literature is great. In view of this situation the International Committee on Christian Literature for Africa was founded in 1929 as a sub-committee of the International Missionary Council. Between twenty and thirty American and British societies, the Bible society, and religious publishing houses in Great Britain are coöperating in its support. Continental Protestant societies are also sympathetic. All Church of England missions working in Africa are coöperating actively in the work of the committee. The committee is organized in two sections, American and British, meeting respectively in New York and London.

Investigation has shown the need of simple periodical literature, and through a grant from the American Committee on Christian Literature for Women and Children in Mission Fields, it has been possible to publish a little magazine, *Listen*, intended for school and village people. *Listen* is used in English and in translation. Plans are on foot for the development of similar periodicals in other languages.

In the five years of the committee's existence many possibilities have been revealed as well as many needs. Information about books is now given through the bulletin, *Books for Africa*, which goes free to any missionary in Africa who wants it. A good deal has been done

through linking people with common interests working in different parts of the continent.

Several needed books have been written at the instigation of the committee. It has also been possible to arrange for the publication of picture charts of village life for the teaching of reading, which were prepared for one station of an American mission in the Congo. These are now published and available for the whole of Africa.

It has become evident that ways and means must be found for subsidizing much of the needed literature because the earning capacity of the people is out of all proportion to the cost of books. For instance, the cost of one set of hygiene charts is equivalent to the monthly wage of a man working on a European post in the Central Congo. Ways and means have to be found for meeting the difference between what the people can pay and the actual cost of production.

Times of depression can be times of opportunity in revealing what is essential and must be maintained. The committee was founded at the beginning of the depression; the five years of its existence have been marked by steady growth in demands upon it, showing how vital to the whole missionary enterprise is an adequate literature. Missionaries have awakened a desire for books, and are now faced with the great opportunity offered by that awakening through the length and breadth of Africa.

Looking Backwards a Hundred Years

FOR NEARLY one hundred years THE SPIRIT OF MISSIONS has been sent without cost to the parochial clergy of the Church. In 1837, the year after the founding of the magazine, the Board of Missions adopted this resolution:

RESOLVED, That THE SPIRIT OF MISSIONS be sent, without charge, to every clergyman of the Protestant Episcopal Church in the United States, having parochial cure, each such clergyman being requested to promote its circulation in his parish, as the missionary periodical of the Church.

THE SPIRIT OF MISSIONS could receive no finer recognition of its one hundredth birthday than a hearty response to this resolution by our parochial clergy, each sending, during this centennial year, one or two *new* subscriptions to the magazine. It would be a great boon to the magazine and to the Church's Mission!

Our Youth and the Lenten Offering

Annual Church school effort gives alert leader rare opportunity to lead boys and girls to rich experience of working with God

By the Rev. Daniel A. McGregor, Ph.D.

Executive Secretary, Department of Religious Education

Last month Dr. McGregor wrote of the unparalleled opportunity afforded by the Church School Lenten Offering to arouse and to sustain missionary interest. In this second article, Dr. McGregor continues this discussion and offers some timely suggestions.

YOUTH IS QUICK to respond to novelty. Youth is filled with curiosity, it loves new experiences. The teacher who will take pains to present new truth and new ways of living and acting will be assured of a response from the pupils.

The missionary work of the Church offers a striking opportunity to the live teacher or rector. The avenue of missionary interest leads out into strange lands and among strange peoples. The leader who will take pains to appeal to the thought and imagination of boys and girls will be assured of success. But this success will not come automatically. It will demand work and planning.

The officers of the National Council have prepared materials for use in promoting the Lenten Offering. It is believed that this material can be used by clergy and leaders to arouse and inform missionary interest. But this material will not do the work, it will simply help those who will give themselves to the work of missions.

Do you want to lead your boys and girls to do their great part in the missionary enterprise? Then we can give you a few suggestions which will probably help you. First, read the Leader's Helps and the stories which are being sent just now to every parish. Secondly,

decide which of the suggestions made there can be used in your parish or adapted to it. Thirdly, work out a program for realizing this plan in your Church school.

You will need to recognize three aspects to your program. Some of it will apply to the whole school in its assembly and its service of worship. Another part will find its place in the separate classes. A third part will be for the individual pupil.

First, then, how can we develop missionary interest in the Church school as a whole? The mite boxes should be given out with proper solemnity. Their use should be explained and the importance of the offering should be emphasized. Tell the school that this offering from the boys and girls of the Church amounts every year to hundreds of thousands of dollars. Last year the total offering was \$274,823.24, and a few years ago when money was more plentiful the offering amounted to over half a million dollars. Let the pupils know that this offering bears a very important part in the whole missionary work of the Church.

Urge on the pupils that there should be steady and regular contributions from everyone. Do not set up competitions between classes. This makes the work of missions of secondary interest and gives the primary place to the incentive of beating the other class. It is much better to emphasize that these are our gifts to Christ and to set before the pupils that the offering should be a real part of their time and interest. They should be able to come to Easter feeling that they have been faithful.

Have the stories* told well. They are good stories and can be told in a reasonable length of time. Have some one chosen to tell the stories who can do it vividly and intelligently. Do not be satisfied with merely reciting the story. Study them carefully to discover just how they should be emphasized. See to it that they do not become merely narratives but that they reveal what Christ does for men in and through His Church.

Use the poster. Explain it to the school. Show how the light of God streams from the Cross of Christ. Point out that there is a black block through which that light does not pass, and that we must carry the light through that darkness by our gifts. Provide yourself with paper of the same color as the rays of light. Then, if each week every class reports that its members have made an offering in all its boxes, paste this paper over the black on the poster, thus allowing the light to pass on. If only half the boxes have been used, cover up only half of the black block.

Use the service of worship. Teach the children to give thanks to God for His gifts to us, and lead them to pray that others may receive them. Use some of the fine missionary hymns; the young folks generally enjoy these.

Then in the separate classes there is much that may be done. Boys and girls will enjoy dramatizing the stories and they will learn more from them and appreciate them more in this way than in merely hearing some one read or tell them. Or make scrapbooks containing pictures and stories about the various countries and groups of people. By this method it is possible to keep pupils interested all seven days of the week as they seek for material for the Sunday session. Many other suggestions are given in the Leader's Helps.

The important thing to remember is that each leader must select some one activity which is practicable for his or her class, and then give definite thought,

planning, and effort to work it out. It means work but it is wonderfully rewarding.

Help must be given to individuals in order to lead them to the richest and best experience during this Lenten effort. The leader will be able to suggest ways whereby boys and girls may make extra money during Lent for the offering. One of the most convenient ways is to have some act as sales agents for THE SPIRIT OF MISSIONS. These agents may sell copies of the Lenten Offering number (March) at ten cents and retain five cents for the offering and may take new subscriptions at one dollar and retain twenty-five cents for the offering. Complete details of this plan are sent to all the clergy. (The story of how one parish has sold Church papers effectively is told on page 92.)

Other ways of making money may be found on inquiry among the boys and girls. Very often some bright youngster can suggest plans that would not have occurred to an adult.

Pupils who have spending allowances can make a new arrangement of their weekly budget so as to provide an offering. We must remember that the offering is made in Lent, and that it is proper to deny ourselves at that time some of the pleasures and indulgences that are quite good in themselves. Dimes saved by giving up movies in Lent, or nickels saved from candy and ice cream are a means of grace to the giver and mount up to tremendous sums when multiplied by large numbers of givers.

The main question is: Are we going to give to our pupils the leadership in thought, planning, and devotion which they have a right to expect from us? It is only as we give ourselves to the work of Christ that that work is well done. If we who are pastors, teachers, and leaders of youth will take up this great opportunity for leadership and give ourselves to it with heart and soul, we will bring vigor to our Church's missionary work and will lead our boys and girls into a joyous and enriching experience of working together with God.

*The stories and other materials mentioned in this article were described in the January issue, page 40.

Along the Trail to Nevada's Isolated

Church school lessons by mail, gifts, library service, and personal letters are included in ministry to folk remote from parish churches

By Charlotte L. Brown

Supervisor, Correspondence Church School, Nevada

COME, STEP INTO my car, "Massie" (given by the women of my home diocese, Massachusetts) and take a trip with me around this great State of Nevada, visiting some of the pupils already in our Correspondence Church School, and helping search out new ones.

I have never visited any of these children before, but they have been writing to me for two years or more. Their letters give a little insight into their lives and help me feel how the Church is becoming their friend:

I sure do enjoy the lessons you send me. I'm almost asleep, as it's my bedtime and I'm already in bed, but I say my prayers before I get into bed, and I just wanted to tell you what a good letter you write. Please do it again quick, and write a long one. Good night.

I love my book and like to read the lessons you send me. I kneel and pray every night I would love to go to a big nice Sunday school to meet everyone in the world that ever lived, and even the Lord and God, and all the angels, wouldn't you? Bonnie Jean's magazine, *Child Life*, is grand.

We have another new calf. It's black and white. We call it Jasper. John has caught three wild cats and Richard a coyote. We have ninety-nine baby turks, and Mother says we are feeding almost three hundred baby things: ducks, geese, turkeys, and chickens.

(From a Mother.) We have enjoyed all the lessons so much. Madge has learned such a lot. She's been asking if she'd have to send back her little book of lessons, and she was overjoyed when I told her that she could keep it to read over and over. She loves the little cross—her award for being on the Honor Roll—and understands for what it stands. I shall let her write you her little note of thanks herself. Your friendship through the Church school has helped to make the past winter and spring very pleasant and memorable, and we are looking forward to meeting you this fall.

We drove along through country where for many long miles there was no sign of human habitation. Then a quarter of a mile off the highway I glimpsed a group of buildings and a *clothes line*—a clothes line full of children's clothes. I did not know who lived there but the pull of that clothes line was irresistible. Were the owners of those little clothes receiving any religious training? We stopped.

The mother received us gladly and her appreciation of what we offered to bring into the lives of her children was a great encouragement to hunt other clothes lines. I have to acknowledge that the "call of the clothes line" has become so strong to me, that it is hard for me to get by one where it bears witness to "these My little ones" living.

Again on the road we traveled for fifty miles or more without seeing a sign of life; not even a jack-rabbit or gopher crossed our path and we would soon need gas. Presently, in the distance, we spied a filling station surrounded by a few shacks, in one of which lived the people who ran the station. Ah! and a clothes line, too, with boys' overalls on it. A woman came out to supply our needs.

"Ten gallons of gas, please. Have you any children?"

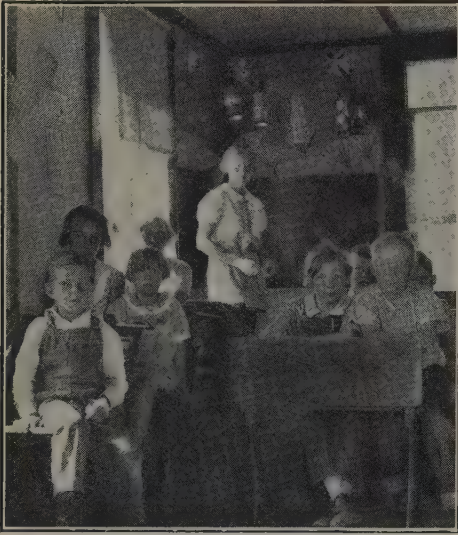
"Two boys!"

"Are they going to Sunday school anywhere (she must think that a foolish question way out here on the desert) or receiving any religious instructions?"

"No, they have *never* had any."

"What Church do you belong to?"

"None. Never have: my mother died when I was two years old, and I have knocked about the country and never lived where there was a church. The two



A MINING CAMP SCHOOL

All these boys and girls at Copper Canyon are enrolled in Nevada's Correspondence Church School

boys are in school right now; in that little schoolhouse next door with five Indian children from the next ranch. We had to have the Indian children in the school, because we are not allowed a teacher unless we have five or more children."

"Would you like to have Sunday school lessons sent to the boys by mail?"

"Indeed I would!"

"May we visit the school and meet the boys and see what they say about it?"

The two boys were bright, eager youngsters, and *did* their eyes shine when I told them we would send them books to read besides the lessons! The whole school was enrolled in our Correspondence School; all the result of a clothes line! (Six months later the three oldest Indian girls were sending in their monthly reports regularly, and writing appreciative letters while the two white boys were doing their lessons with real eagerness.)

But the mining camp which was our especial goal would not be reached that day if we tarried longer. At length we came to a sign *Pine Grove Mine* and turned off onto a narrow winding road that leads right up over the mountain to a mining camp. Here live five children who have been pupils in our correspon-

dence school for almost two years. They have written such good letters and have done such fine work with their lessons, I knew they must have a fine mother. The children were waiting and looking for us, as I had written them I was coming. "Massie" climbed and climbed the tortuous road until we were over seven thousand feet high. On the next hilltop was a tent with two girls looking for us. Were they shy and diffident? No, they ran out to meet us and threw their arms around me. It is not "I," for they have never seen me before; it is the message of love and friendship that the Church has been bringing into their lives, now coming to them in flesh and blood.

The mother was exactly what I expected. A school-teacher before she was married, she is now trying to raise her five children under great handicaps. The father is a mining prospector, and the "lure of the mining camp" has moved that family five times since I have known them. But I must tell you something of the resourcefulness of those children in their amusements, way off here by themselves, with no other children to play with, and no way to go to school, as shown through their letters. Seven-year-old Dorothy was the one who wrote the letter about "meeting God and all the angels" we read at first. Another letter from her says:

Yes, I say my prayers every night, but not in the morning, but I hope our Father will be good to everybody in all the world. Every night before we go in to supper, George, Billy, Bonnie, and I say our prayers. Each of us has an old tire to roll. Bill's is named Teddy, George's Kid-Flume and Mill-Boy, mine is Belle, and Bonnie's is Dynamite.

Bonnie Jean once wrote:

We each of us have a small mail box located near the house (a tent) and we mail letters to each other. Daddy has an old mine bell that belongs to one of his mines, and when we mail letters to each other, we ring the bell. One ring is for Billy, two for George, three for Dorothy, four for me, and five for Vivian. My *Child Life* is so interesting. Even Mama and Dad listen when I read the stories to Dorothy and George. Billy listens too. I just look forward to when I receive the next issue. I have a cover made for them and plan to keep all the issues in order of the months.

ALONG THE TRAIL TO NEVADA'S ISOLATED

From the oldest girl, who should be in high school, and who takes a course on *The Life of our Lord*:

I am so interested in my lessons. Every Sunday we do our lessons, and one of us reads *Boys and Girls Life of Christ*, and have it as near like a real Sunday school as we can.

WE HAD NOW visited a ranch, a filling station, and a mining camp—all we could do in a single trip—but wherever you go in this State, whether it be to the ranches, filling stations, mining camps, or to the lonely, isolated railroad “stops,” there are these splendid mothers willing to endure all kinds of isolation and loneliness on the quest for the daily living. And besides the fine women in the homes, are the women teaching in little rural schools, with anywhere from five or more pupils, so ready and willing to cooperate and help in teaching the children to be Christian boys and girls, as well as to learn their ABCs. Every isolated ranch that has a family with children tries to have a school on its ranch, sometimes it being necessary for the teacher to bring in two of her own children, or others she may know, in order to bring it up to the required number to have a teacher.

A railroad “stop”? It is called a “stop” instead of a station, because the only people who live there are the section hands and the men who work on the railroad, with their families. These families live in box cars and usually supply enough children for a school, which is held in an old box car, fitted up as a school room. At the stop, Red House, we have had two families of Japanese children and three white boys enrolled in our Correspondence Church School for several months, doing excellent work with their lessons, through the aid of their school-teacher, who gave them an hour every Sunday morning, using the lessons we send them by mail. Last February I visited this group. They were all gathered in the little box car (it was Sunday afternoon) to greet me, and I wish all the children in our big Church schools could have heard them, as they stood up one by one and repeated the memory work in



A RANCH SCHOOLHOUSE

The teacher, a former Sunday school pupil in Hawthorne, with her children are in our Correspondence Church School

their Christian Nurture Series of lessons for that Sunday. Even little five-year-old Chan, with a bewitching smile, did his stunt. They could sing all the Christmas hymns and carols and many others, without any musical instrument. The Lenten Offering from this little group was five dollars. Some of their letters tell what these correspondence lessons have brought into their lives, in their own words:

Thank you for sending the flower seeds. I am very proud of the sunflowers and poppies. They are so beautiful along the garden. I hope we can see you often. We are lonesome without you by us. I am always on time to pray before I go to bed. I can see you praying now by your corner. I am sorry I cannot write more, but I have to have sleep. Good night.

P.S. I save my Lenten box, and I am going to fill it up again and send the amt. to you.

How are you feeling? I am just fine as usual. Our school-teacher is going today to California, so we cannot have any more S. S., but we can still keep on with our prayers. I wish I can see you again, because I am going to visit our country Japan. I am as busy as a bee trying to pack up, and I wish you goodbye till I come back to U. S.

We received our awards and were very pleased with them. We shall surely wear these crosses on our trip to Japan. We will be wait-

THE SPIRIT OF MISSIONS



FAITHFUL HORSES CARRY BOYS AND GIRLS TO SCHOOL

Many children ride from two to eight miles to Nevada's little country schools. This entire school, as the mining camp and ranch schools pictured on pages 60 and 61, receives religious instruction by mail

ing for a sweet letter from you in San Francisco. We will write to you as soon as we get settled down to business and give you our Japan address. With my best love I close.

This correspondence reveals that one of the Japanese families has gone back to Japan for a visit, carrying Christian fellowship with them, and wearing little gold crosses—their awards for being on the Honor Roll.

Would that I could show you every home and school I visited on the five thousand miles of visitation about the State, or had you with us at the quiet, happy celebration of the Holy Eucharist, in the living room of a big ranch home, sixty-five miles from a town, where after breakfast the three girls start off to school on their horses. The two oldest girls were confirmed as a result of their lessons by mail, and the influence of the teacher in this little ranch school, who is a Church girl, followed by the pastoral work of the missionary-in-charge of this field. The parents are not members of our Church.

THEN THERE is our daily mail which brings such letters as these:

Come up this summer and we will go swimming. I would like some books to read this summer. My lamb butts me every time he

gets a chance. We all send our love and would like to see you more often.

How are you? I sure liked that story you told us that day you visited our school. We have three horses and a little dog named Duke. He is white and brown. Sometimes we call him Funny-face. We have a big brown dog named Jiggs. Jiggs can take our cattle and horses. I have a little sister that is four years old. She likes us sometimes and sometimes she doesn't. Please send Delbert and me any kind of book to read. I have a hobby of collecting pictures of famous people. I have Max Baer, Barney Ross, Jimmy McLarnin, and King Levinsky. I have a picture of Lindberg, too. Maybe you can help me out.

That probably seems funny when first read, but I hope it will make you feel what a joy it would be to bring something better into that boy's life. The story he refers to was Feeding the Multitude. He, his brother, and three other children, (all in our Correspondence Church School) in a school of over thirty children, were the only ones to hold up their hands when I asked, "And who was the man this boy gave his lunch to?"

A mother-teacher in a mining camp writes:

Your letter was in due time received and did me so much good. It made me feel that you really are interested in us even though we be so far removed and strangers to you. Our last period without mail was six weeks. The

girls you are sending the lessons to are in my school and the only children here. They do enjoy their lessons so much, and we use their stories in various ways. I am teaching the school here, and I read our stories during stormy recess periods or for opening exercises. If you have any books concerning mission work with stories for sixth and seventh grade workers, I should be very grateful for the loan of some. We live in a gulch seven thousand feet above sea level, with only one other family here besides ours. The other family are prospectors and have good showing of metal at present, but no money. The girls have been wondering if you could make use of a donation of some of their childhood toys and books. They feel keenly their inability to make cash contributions at present, but are very anxious to do something to express their love and appreciation. I am enclosing the Easter offering for my daughter. She earned a dollar carrying wood, coal, and water for me while her brother was gone, and helping to do the janitor work at the schoolhouse, and she wishes to contribute it. I want her to be confirmed at the first opportunity. My boy was confirmed in Idaho a year ago Easter. I am a Lutheran. We are hoping you will be able to come and see us some of these days, and wish to assure you of our love and interest.

One mother and her four little girls saved enough flower seeds from their garden to make over two hundred packages of all kinds of seeds, to send to every pupil in the Correspondence Church School for Easter.

Another mother writes:

We have never heard a sweeter prayer for children than the one you sent B last spring—"O heavenly Father, I pray Thee, make me such a child as Jesus was, etc." Both my children have memorized it and say it every night. B has it on the wall by her bed. Her school-teacher happened to see it once and asked for a copy of it for the Bible study hour in school each Friday morning.

And I can still feel the warm clinging to my arm of that girl when she came to the gate with me, as I came away, after visiting them this spring, saying, "Oh, must you go? I thought you would stay two or three days with us when you came out."

What a challenge to the Church are these "sheep and lambs upon a thousand hills"!

A school of 185 children is not such a large one, as compared with others being

carried on in other places, but having enrolled even that many from eighty-five families, whom we know want and appreciate the hand of Christian fellowship, a responsibility is placed upon the Church, financially and spiritually, to give them the follow-up work in the way of pastoral ministrations that they should have.

There are also a mother and her two children, and two boys and two girls taking confirmation instruction by mail.

Besides sending regular lessons every two weeks, every child receives a Christmas card, Valentine, Easter, and birthday cards, Bible and Prayer Book when requested, and books of all kinds to read. These books are eagerly sought but our library is so small that I cannot begin to fill the demands made upon it.

Mite boxes go to every child, and the stories accompanying the Lenten Offering material go to every family. Daily Bible Readings to the mothers and older pupils, and our little paper, *The Desert Churchman*, to every family. Special Christmas, Pre-Lenten, and Easter letters go to every child. Besides these special letters to all, over 250 personal letters have been written to children and mothers, and over two hundred such personal letters have been received from them in the past year.

Prior to this year, when I was released from local mission work, to devote all my time to the isolated and the women's work in Nevada, the only pupils we had on the list were those sent in by the clergy, found on their visitations, or by the pupils themselves, sending in the names of some children they knew, who would like the lessons. On recent trips I enrolled ninety new pupils, but this only touches the fringe of the possibilities of those to be found. With the constant moving in and out of the State of many of these families, the total list of pupils enrolled has wavered just over and under the one hundred mark. We hope for a steady increase from now on.

This is the third article in a series on how the Church is ministering to scattered folk. A fourth article will appear in an early issue.

Forward Movement Commission Tells Aims

Distinguished group headed by Bishop Hobson is concerned with spiritual and financial welfare of Church. Next meeting February 27

PLANS for a forward movement of sweeping proportions, aimed to revitalize and invigorate the Church's Mission throughout the world, recently were put in motion at a meeting in Chicago of the Joint Commission appointed by General Convention. The commission is headed by the Bishop of Southern Ohio, the Rt. Rev. Henry W. Hobson.

The movement is to be based first of all upon the spiritual life of the Church and will aim to revive and revitalize such in every branch. Secondly, it will be concerned with the financial welfare of the Church looking toward a sounder financial structure in parishes, in dioceses, and in the national Church. The first step in its efforts, the commission believes, is to drive home to the consciousness of the whole Church an awareness of the present critical need and the unprecedented opportunity at hand. The commission says:

The need ranges from a world situation down to the state of individuals. We dare not choose a more limited range by declaring that certain areas do not concern us. Opportunity beckons us as never before in our century. Widespread distress and bewilderment are making men more ready to consider the Gospel as an answer to their problems. In spite of all our difficulties, now is come a time when we lift up our hearts, thank God, and take courage. God has not deserted His people and His world. The blows of misfortune serve but to strengthen our assurance in Him.

That each Church member live up to his full responsibilities as a Christian disciple is the first injunction of the commission. Such duties it sets forth as: sincere repentance, obedient following, growing knowledge and understanding, the habit of prayer and meditation, every member at his task, unflinching attendance at worship, outpouring of money and life.

The commission points out clearly that

in its rehabilitation job, it does not propose setting up any new organization for promoting its work. Its purpose is to work with and through all existing departments and organizations which lead the Church to take up its whole adventure.

The movement is significant in view of the fact that the commission was created by joint resolution of General Convention and that General Convention allocated to it one-half of the undesignated legacies for the coming triennium. This sum is estimated to be nearly \$100,000 a year.

During the next few months, the commission will establish contacts with every Bishop of the Church in order to appraise the needs of each diocese and missionary district.

A second meeting of the group to consider findings and work out more definite plans will be held in Cincinnati, February 27-28.

The members of the commission, in addition to Bishop Hobson, are: The Rt. Rev. William T. Manning (New York), the Rt. Rev. C. S. Quin (Texas), the Rt. Rev. Edward M. Cross (Spokane), the Rt. Rev. Benjamin M. Washburn (Coadjutor, Newark), the Rev. Arthur L. Kinsolving (Massachusetts), the Rev. R. Franklin Hart (Olympia), the Rev. Walter F. Tunks (Ohio), the Rev. Karl M. Block (Missouri), the Rev. Wilfred R. H. Hodgkin (California), and Messrs. Ralph Hollenbeck (Southern Ohio), C. P. Morehouse (Milwaukee), L. C. Williams (Virginia), Joseph A. Rushton (Chicago), Howard Seaman (Delaware), John Hartman (Harrisburg), Harvey Firestone, Jr. (Ohio), John Nicholas Brown (Rhode Island), Carl Johnson (Colorado), and Albert Crosby (Minn.).

"I Was Blind, Now I See—Kawis nan Chios"

Restoration of sight of Guinaang cargadore is graphic evidence of effectiveness of Church's ministry of mercy in northern Luzon

By the Rev. William H. Wolfe

All Saints' Mission, Bontoc, Philippine Islands

AT THE DOORWAY of his tiny hut in the village of Guinaang on the mountain top sat Dana Langpowen musing, rousing himself occasionally to replenish with *salang* the fire which was cooking the pot of rice for the evening meal. Far down the valley the purple shadows were beginning to accentuate the graceful curves of the rice terraces while distant mountain peaks took on hues of crimson and gold in the slanting rays of sunset. All this glory, familiar since childhood, was hidden today from Langpowen by the shades as of night which were slowly but certainly settling about him—he was becoming blind. Sadly and fearfully he reflected upon his past life, searching in memory for the offenses against the spirits who had claimed one by one his four children, perhaps now were waiting for the one still unborn, and with a vengeance obvious in its finality were dropping a curtain before his eyes. Friends had proposed every conceivable kind of *cañao*, had offered pigs and chickens, *gansas* had sounded by day and night, old men had said prayers and old women had joined in the incantations, but all had failed to propitiate the *anitos*.

But Langpowen is a Christian, hence his name Dana, and he had heard about the Man who opened deaf ears, touched the

eyes of blind people and restored their sight, yes, even raised up people who had died. Why could not *Anak nan Chios* (the Son of God) help him now in his distress? The local Padre who had baptized him was appealed to and a visit to the hospital followed where the definite information was gained that cataracts were forming over the eyes and after a couple of months more of ripening they could be removed—by an experienced hand to be found only in Manila. So he was led back to his thatched cottage on the mountain top to wait.

Weeks passed. The cataracts ripened, but the trip to Manila and an operation by a specialist are expensive and the Padre upon whom the weight of responsibility fell could find no way to accomplish what he had determined must be done. Then there came a check from somewhere in the United States with that

most convenient designation "to be used for whatever is most needed," and for a sum no doubt insignificant in the eyes of the person who wrote it but superlatively potential in the hand of a missionary. A doctor-surgeon was at once consulted who, as it proved, was a friend indeed for the cheerful answer came back, "Sure, bring him down and I will gladly take them off without charge." This from a busy man whose every minute of



DANA LANGPOWEN

Acting as cargadore after his vision was restored

THE SPIRIT OF MISSIONS

working hours is filled by the rapid succession of patients filing in from the crowded waiting room. Langpowen was sent for, clothes were gathered from various sources as Manila spurns the simple G-string and the unadorned brown skin, a catechist who can speak both English and Igorot was drafted into service and both men were started down the trail.

The operation was a success. The good doctor kept Langpowen in his own home for nearly two weeks in order to save hospital expense while nothing but dressings were necessary and so the gift check from the homeland, so casually tendered, worked its wonders for the poor brown lad on the other side of the world. The return to Guinaang was an occasion of great consternation and even superstitious awe on the part of the natives for to them the thing which had happened was nothing short of a miracle;

they were bewildered. Never before had they known a blind person to see again, the American doctor had triumphed where *cañaos* had failed showing that he was more powerful than *anitos* and here was their friend to whom all this good had come because he was a Christian. That little incident was more effective than twenty years of preaching.

Again Langpowen sits at the door of his house and looks out upon the scene, so clear now and even brighter after the recent darkness. "*Kawis nan Chios*" (God is good) is his comment, "for He gave the doctor power to cure my eyes." Little does he know of science but to the above he might well have added what was said upon another occasion many years before, "One thing I know, that, whereas I was blind, now I see."

A new day has dawned upon the mountain top.

The Churchman's Handbook is Useful Volume

FROM ACROSS the Atlantic there comes a bright orange covered book *The Churchman's Handbook* for 1935 (London, Church Assembly 1/3) which should find a large interested readership in America. As Lord Hugh Cecil says in the Preface:

The Churchman's Handbook is intended to give the ordinary Churchman all the information he can need for performing his duties as a Churchman in so far as they go beyond religious devotion. Most of the laity know, I fear, very little about the history of the Church and the details of its organization. . . . I hope this little book will both stimulate and satisfy the intelligent curiosity of many Churchmen. . . .

While much of the material in this volume is concerned specifically with the Church of England, there are many articles of vital interest to Churchmen anywhere in the Anglican Communion. Of these general articles we would mention especially four: How the Bible Came into Being, by the Very Rev. R. H. Malden, Dean of Wells; Origin of the Church of England: Continuity in the

Five Essentials, by Dr. B. J. Kidd, Warden of Keble College, Oxford; The Anglican Communion: A World-Wide Family, by Sir Arthur Hirtzel, K.C.B., lately Permanent Under-Secretary of State for India; and Christian Leadership in the Church Overseas, by Georgina A. Gollock. A short article on the Church in America is contributed by our own Associate Editor. The tabular information concerning all the Churches of our Communion and the Glossary also contain concise information not readily available elsewhere, while the more specifically English portions of the book will interest the Churchman who wishes to be informed about the Mother Church or whose curiosity leads him to compare American and English practice on similar questions, such as Church finance including the much discussed question of quotas. A truly fascinating volume for the alert and inquiring Churchman, it is also suggestive of a valuable book which might be compiled and issued in America.

Rehabilitation of Rural Areas in China

General Chiang Kai-shek is prime mover in effort to restore provinces freed from Communist control. Church has part in work

By the Rt. Rev. Daniel T. Huntington, D.D.

Missionary Bishop of Anking

A RECENT NEWS dispatch reports that General Chiang Kai-shek and the Nationalist Army have captured Juichin the Communist capital in China and that the Communist Army was going westward toward Szechuen. That is a long walk and it is unlikely they will get there. Behind this casual item is a series of events stretching back a decade or more to about 1923 when Sun Yat-sen was trying in every way possible to raise money to "complete the Revolution." None of the countries of the West would lend him any. Finally he tried Russia and was successful, but along with the money came advisers who introduced China to real propaganda, pamphlets and posters and pictures and slogans and songs. It is unnecessary to say that they were all communistic.

After the death of Sun Yat-sen, Chiang Kai-shek came into command, and as he marched northward the propaganda became stronger and more communistic and anti-Christian. Finally, in 1927 General Chiang and the Chinese generally thought matters had gone too far. A violent break followed, the Russians were ejected. But communistic doctrine was not ejected. That was a much more difficult matter. Quarrels between the right and left wing Nationalists finally led to a definite break, and the establishment of a Communist government. It was always a military and revolutionary government and at first it had no capital. Beginning in Hunan it spread to Kiangsi, Hupeh, and other Provinces, and by 1932 it did not seem improbable that it would carry the whole country. One heard reports of troops sent out to fight them going

over, and of others surrounded and captured. Now the great need of the Communists at all times was for arms and ammunitions, but as they held no ports, the only means they had of securing them were by capture from the Nationalist troops and by smuggling. Neither of these sources yielded an adequate supply and at the best of times they seem to have had at least twice as many men in their armies as they could arm.

Communist procedure in a captured city is interesting. Kian, a city in southern Kiangsi, where the Church has work, was taken and held for about six weeks. Our two Chinese workers there, one priest and one layman, successfully disguised as coolies tell what happened. The first thing the Communists did was to destroy all official documents. Then they distributed the land. I think they communized it, but it is not quite clear. Certainly they gave no permanent titles. The small shops where not more than one assistant was employed were undisturbed, but the larger ones were sovietized. In some cases the original owner was allowed to enter the soviet, but not often. It is reported that during the early weeks there were between fifty and a hundred executions a day, chiefly for the "crime" of being a capitalist. In some cases there was general looting, but not in Kian. On the whole the Communist troops behaved quite as well as the Nationalists.

In 1932, General Chiang began to get the situation in hand and restored order in Hupeh and Hunan with comparatively little difficulty, but Kiangsi with the little capital city back in the mountains was another matter. The Communists

had a very able commander, Chu Teh. Several times troops sent after him were ambuscaded and captured. Then General Chiang changed his tactics. He bought more airplanes. He built automobile roads—not what would be called good roads in America, but good gravel roads. Every place that was captured was connected with the base and vast numbers of troops, estimated from 400,000 to 700,000 were employed for blockading. Gradually the lines were drawn closer and now the capital is taken.

But that is not all. The people have been robbed by both sides after the manner of armies. The land has been marched over and crops destroyed. What can be done for them? Rural reconstruction is today a popular phrase in China and General and Mrs. Chiang are most anxious to do everything possible. Both the Government and the Church have plans for such work in which the General, a Christian, is interested. General Chiang wants the various Christian bodies to assume responsibility for as large sections as they can care for to introduce improved seed and modern methods of cultivation. It is claimed that such methods can increase the yield of cotton by nearly fifty per cent and other crops to a less extent. Then most of the farmers, probably eighty per cent, are illiterate. Night schools are being started. New books for this work have been prepared and in from three to six months a man can learn a thousand characters. This enables him to read a farmers' magazine which limits itself as nearly as possible to these characters. Health work of various sorts is also being undertaken and anything else which will be for the good of the people.

General Chiang wanted the Church in Anking to take a large section of the country. He would be responsible for the funds if we would run it. This we were unable to do. It was obvious that we could not get adequate personnel for so large an undertaking, so after much discussion it was decided that we should work only in a section of one county and

try to do some intensive work there, leaving the rest of it to Government workers with whom we would coöperate. The work under a committee from several Church bodies is already underway. General and Mrs. Chiang have promised fifty thousand dollars for it on condition that the committee raise fifty thousand dollars, which can be done easily among the Christians of Nanking and Shanghai. Our Church is, of course, one of the coöperating bodies and the committee was, and still is, anxious to borrow one of our ablest Chinese clergy to head the work, but it has not seemed good to the authorities to agree to this. Where such work has been undertaken in north China the vivifying effect on Church life has been marked and we have every reason to hope that the same will be true here.

But it is not only in this formerly Communist area that such work is being undertaken. The Church had already established several centers for rural reconstruction where valuable work is being done. Near Anking at Haikouchou the Church has rented about twenty acres of land for an experimental farm, where various crops, cotton, wheat, corn, beans, and the like, obviously better than those on the surrounding land, are raised. The farmers eagerly welcome our help and buy our seed to improve their own crops. The Haikouchou experiment (see *THE SPIRIT OF MISSIONS*, January 1933, page 15) includes a day school, partly financed by farmers and landlords, and a night school where adults are taught. St. James' Hospital sends out a doctor and a nurse for a weekly clinic, including health lectures and demonstrations. And of course clergy minister there regularly, preaching and teaching. The head worker also travels throughout the diocese as opportunity is offered him by the clergy to lecture and to give exhibitions of the crops raised. Similar work has been started near Nanchang and from these two centers the Church is beginning to influence large areas. Thus far the work has been entirely financed by funds raised in China.

Next Month—Lenten Number—Order Your Copies Now

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



BISHOP HUNTINGTON DEDICATES BELL TOWER, ST. LIOBA'S MISSION, WUHU, CHINA

St. Lioba's is a veritable beehive of activity. Here is the True Light Industrial Work and Dispensary; a nursery for the babies of the True Light workers; an elementary school; and a small home for Chinese old ladies



BOYS CUTTING FISH, ST. MARK'S MISSION, NENANA, ALASKA

Fish is an essential of the Alaskan diet, and during the short summer months enough must be caught, cut, and dried to last through the long winter. Miss Bessie B. Blacknall is in charge of St. Mark's Mission



BABY SHOW PRIZE WINNERS, ST. MICHAEL'S MISSION, ETHEL, WYOMING
 Less than a decade ago the infant mortality among the Arapahoes was seven out of ten. A missionary nurse working at our mission has reduced this shocking death rate to a normal percentage



BIBLE CLASS, CHURCH OF OUR SAVIOUR, RIO GRANDE DO SUL, BRAZIL

The parish of which this class is a part is one of the largest in Brazil. The congregation numbers over 550 baptized Christians. There is also a large Sunday school of nearly three hundred pupils



CHOIR, ST. STEPHEN'S CHINESE CHURCH, MANILA

The oldest Chinese work in the Philippine Islands capital, St. Stephen's ministers entirely to Amoyese. Long in charge of the Rev. H. E. Studley, the work is now led by the Rev. and Mrs. Henry Mattocks (first row center)

Our Missionary Leaders in a Day



The Rt. Rev. Philip Cook, D.D.
President of the National Council
and Bishop of Delaware



The Rt. Rev. James H. Perry
Presiding Bishop and
Bishop Perry presiding
Council as Chairman
Domestic and Foreign

at Calls for Loyalty and Courage



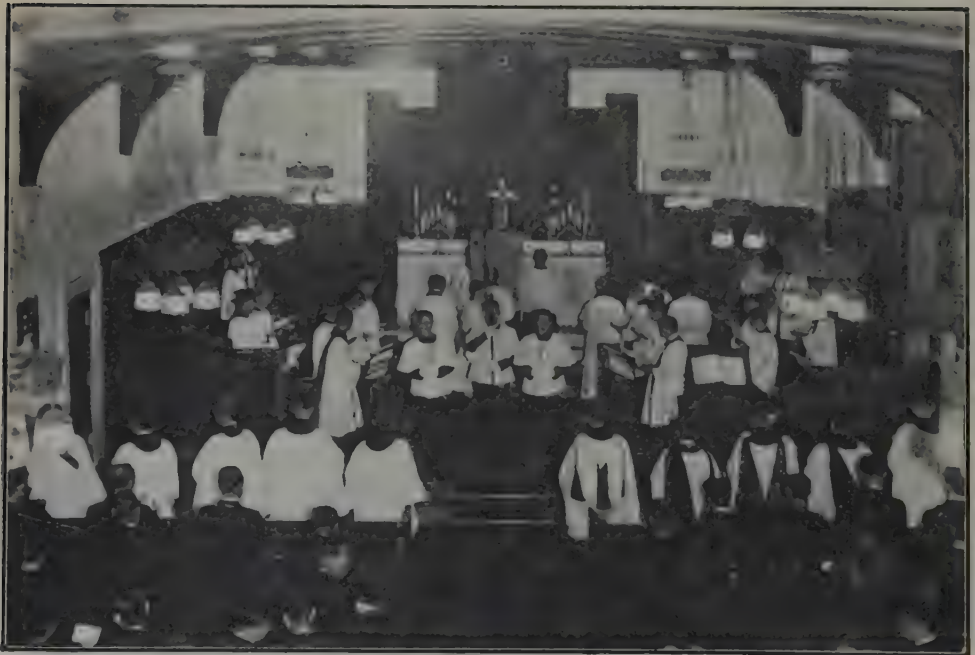
Wolf Perry, D.D.
of Rhode Island
the National
Board of the
ionary Society



Lewis B. Franklin, D.C.L.
Vice-President and Treasurer
of the National Council



THE MAIN AND ONLY STREET IN KIREETAPURAM, DORNAKAL, INDIA
This is a Christian village in one corner of the Dornakal Mission compound. In the distance, center left, can be seen the combined village school and church, a small hut where the children go each day for instruction



BROTHERHOOD SERVICE AT HOLY TRINITY CHURCH, TOKYO, JAPAN
The Bishop of Tokyo, the Rt. Rev. Yonetaro Matsui, conducted this annual service at which two hundred members of the Japanese Brotherhood rededicated their lives to Christ. There also were present twenty Brotherhood chaplains



DAILY VACATION CHURCH SCHOOL, NARA, JAPAN

Japanese children as well as American boys and girls are discovering the joys of holiday religious education. At the right is Miss L. E. Dickson, our resident missionary in Nara. The young man at the left is a theological student



SUNDAY SCHOOL, ALL SOULS' MISSION, CHAPARRA, CUBA

One of the nearly fifty Sunday schools which are carried on in connection with almost every station in Bishop Hulse's jurisdiction. Over 3,500 boys and girls attend these small but effective schools

READ A BOOK



The Revealing Christ, a book of meditations, sponsored by the Presiding Bishop for Lenten use, recommended to all Churchmen

THE *Revealing Christ*. Thus appropriately does the Presiding Bishop call the volume of daily meditations (New York, Harpers, \$1.50) which he has sponsored for use during the approaching Lenten season.

The approach of another Lent causes us to pause and consider what this season this year may mean to us as Christians. In the formal language of the theologians, Lent is "a special season of fasting, penitence, and prayer." But behind these austere words the modern Churchman may find a guide or suggestion for a rewarding observance of these six spring weeks by developing the art of private devotion and meditation. This requires guidance lest our exercises be unsatisfying, and soon languish. This need is met in the Presiding Bishop's Book for Lent, *The Revealing Christ*.

Edited by the Rev. Bernard Iddings Bell with the assistance of the Rev. Karl Morgan Block and the Rev. Frederic S. Fleming, *The Revealing Christ* is a symposium of meditations for each day in Lent from Ash Wednesday through Good Friday. The Presiding Bishop contributes the Ash Wednesday meditation. The revelation of God, Bishop Perry reminds us in this meditation, is a gradual one with "stepping-stones laid for the wayfarer in places where the light has not yet been broken." Bishop Perry writes:

Only after passing through the wilderness with Christ, learning there to pray not for bread alone but for forgiveness, for strength to meet temptation, and for deliverance from evil, can the seeker after God attain at last the utmost heights of praise. A Lent well kept with Christ in humble tasks can open my eyes to the vision of the risen Christ on Easter Day. Then after long discipline with Him can I come to say,

with understanding heart, "Thine is the Kingdom and the power and the glory." As I come thus to know God, the revealing Christ will make known to me my nature and my destiny, what I am and what I some day, with God's help, may come to be.

The meditations for the three days succeeding Ash Wednesday treat of Prayer, Fasting, and Almsgiving and are written by Canon Bell and his assistant editors. Thereafter, the meditations for each week are provided by a distinguished Churchman who is uniquely able to bring home to us the truths of the particular theme for the week. Thus the Rev. Howard Chandler Robbins writes the meditations for the first week on *The Need of the Revealing Christ*. The succeeding themes and their authors are: *The Foreshadowing of The Revealing Christ* by the Very Rev. P. F. Sturges; *The Character of The Revealing Christ* by the Rt. Rev. R. E. L. Strider; *The Message of The Revealing Christ* by the Rev. J. F. Newton; *The Kingdom of The Revealing Christ* by the Rt. Rev. George Craig Stewart; and *The Passion and Triumph of The Revealing Christ* by the Rt. Rev. P. M. Rhinelander.

This book is intended for every Churchman. In it every Churchman will find something of especial benefit to him in the development of his Christian life. The daily meditations are short and are written in a simple, homely language. They are written by men who live in the contemporary world, keenly aware of the difficulties and perplexities facing Christians in that world. Consequently all meditations breathe an air of reality and practical help for each of us. To each meditation is appended a prayer or other suggestion for private devotion.

Kingdom of God Movement Pervades Japan

Five-year campaign, participated in by Sei Ko Kwai, carried Christian message to thousands, especially in rural and industrial areas

By the Rt. Rev. P. Y. Matsui, D.D.

Second Bishop of Tokyo

This is the third article in a special series on the Church in Japan which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide consideration of that topic. The next article, Social-Medical Case Work at St. Luke's International Medical Center, Tokyo, by Helen K. Shipps, will appear in an early issue.

THE SPECIAL evangelistic campaign in Japan known as the Kingdom of God Movement was launched in the spring of 1929 at the Kamakura Conference of the National Christian Council.

In the same year the sixteenth General Synod of the Nippon Sei Ko Kwai planned, independently of this movement, a three-year special evangelistic campaign of its own. Naturally two such similar efforts carried on almost at the same time resulted in large coöperation between the two groups. Some of our churches joined the Kingdom of God Movement and worked hand in hand as far as circumstances permitted; others took up the work separately. Early reports of the movement were received enthusiastically abroad; the executive committee of the International Missionary Council taking this encouraging action:

The committee has heard with gratitude and thanksgiving of the evangelistic movements inaugurated in China* and Japan. It thinks that the older Churches can coöperate with and assist these movements:

- a. By taking these plans into their heart and carrying them steadfastly in their prayers.
- b. By continuous and intelligent acquaintance

*The China for Christ Movement was begun about this time also.

with character and development of these plans, and to this end the officers of the International Missionary Council should be a channel for communication of this information to the constituent bodies of the Council.

c. By sending helpers, carefully selected to act between the Churches on the field and the older Churches and for such special service in connection with these evangelistic movements as may be practicable and helpful.

d. By such measure of financial help as may be possible and wise.

Thus encouraged by Christian friends in the West, the leaders of the Kingdom of God Movement were inspired to go forward and develop their plans.

The first step was an evangelistic conference of representatives of various Christian organizations. Held in November 1929, in connection with the annual meeting of the National Christian Council, the policy of the new movement was discussed and plans were made for the subsequent three years' (1930-1932) campaign.

The policies adopted were:

1. To strengthen the neglected country churches and to inaugurate a drive into the unoccupied field.
2. To make the movement Church-centric, nourishing the Church life itself and establishing a vital relation between the churches and their communities.
3. To give autonomy to the regional committees and local Christian communities in planning for and carrying out campaigns in their respective areas.
4. To mobilize the entire Christian forces of the Empire for this movement and make it the center of all Christian activities during the three years' period of its continuance.
5. To concentrate effort on the follow-

up work in order to make the movement effective and conserve its results.

The Central Committee or the headquarters of the movement consisted of six departments: general, missionary, educational, propaganda, social, and finance. Among the officers of the headquarters group were such Anglicans as the Rev. M. S. Murao, the Rev. P. K. Goto, and the Rev. G. H. Moule, although they did not officially represent Nippon Sei Ko Kwai. Among the regional or local committee members were the Rev. N. Fukada, chairman of Standing Committee of Osaka, the Rev. P. A. Smith of Kyoto, and many other clergy and laity from our Church. These officers, central and local, served faithfully for three long years, although the Rev. T. Takamatsu of St. Paul's University, Tokyo, filled the vacancy caused by the death of the Rev. P. K. Goto, and the Rev. W. H. Murray Walton carried on for the Rev. G. H. Moule during his absence on furlough.

In an age of unrest and chaos it was deemed wise to emphasize the Christian Message enunciated at the International Missionary Conference held in Jerusalem which, in part, said:

Our Message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before man as plainly greater than Western civilization, greater than the Christianity that the world has come to know.

The Gospel of Christ is the only way of salvation to meet the longing for intellectual sincerity, social justice and spiritual aspirations. Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more.

Guided by this message, and well organized under a Central Committee composed of representative leaders of the different Christian bodies in Japan, the movement was ready to go forward. The Empire was its field, and it sought to reach even the remotest country towns and villages with Christian influence. Especial effort was initiated also to reach

the life areas most afflicted by modern materialistic influence, *i. e.*, rural, industrial, and student areas.

The Kingdom of God Movement was carried on by ninety-three district committees coöperating with the Central Committee. These enlisted 941 churches of the different communions.* Campaigners addressed 4,107 meetings. The highest record holder in number of addresses and in width of the area of travel was Dr. Toyohiko Kagawa. Anglicans who helped the movement in preaching were many, including the Rt. Rev. Yasutaro Naide, Bishop of Osaka; the Rev. C. N. Yoshizawa, and the Rev. S. Kojima. The total attendance was 863,244. The three years' expense was ¥148,943. These figures do not include the statistics of local individual churches which held meetings in the name and under the inspiration of the movement. We may therefore safely estimate the total number of hearers at a round million and a total expenditure of ¥200,000.

Throughout the campaign Christian literature played a large rôle. In this field the publication of *The Kingdom of God Weekly*, the ten sen series of Dr. Kagawa's books, the special Kingdom of God Movement pamphlets, the special ten sen edition of the New Testament have been effective evangelistic media. In launching local campaigns the local Christian community always was encouraged to take responsibility for the preparatory as well as follow-up work.

In the spring of 1931 a large Kingdom of God conference for eastern Japan was held in Tokyo. The speakers included the Rt. Rev. P. Y. Matsui, the Rev. M. S. Murao, and the Rev. P. K. Goto of the Sei Ko Kwai. At a similar conference for western Japan held at Nara, the participants included the Rev. P. K. Goto and Miss Utako Hayashi of Osaka.

In 1931-1932 fifty-two rural Gospel schools were started throughout Japan

*236 of Presbyterian Churches, *i. e.*, 25 per cent; 228 of Methodist, *i. e.*, 24 per cent; 146 of Congregational, *i. e.*, 16 per cent; 92 of Nippon Sei Ko Kwai; and 62 of Baptist Church, *i. e.*, 7 per cent—92 of our Church which took part in the campaign equals to 37 per cent of the 245 churches in Nippon Sei Ko Kwai.

KINGDOM OF GOD MOVEMENT PERVADES JAPAN

in connection with the movement. The Nippon Sei Ko Kwai, assisted by Dr. Kagawa, started one of these schools in South Tokyo diocese. Six industrial Gospel schools also were started in an industrial district. In this work a parish of Tokyo has coöperated.

THE KINGDOM OF GOD Movement developed in this order:

The *first year* was devoted chiefly to the work of organization and educative publicity.

1. Naturally attention was first focused on this movement in the memorial meetings held in connection with the seventieth anniversary of the opening of non-Roman missions in Japan. These meetings were held in the six largest cities of the Empire and in other centers.

2. In the work of organizing the movement, eighty-five regional committees were established covering almost the whole Empire by the end of the first year.

3. Through the coöperation of the regional committees, the whole country was covered with a "prayer net" and an "evangelistic net."

4. The Plan of Mobilization involved an effort to arouse a spirit of closer coöperation between the different Christian agencies and individual Christians by urging them to observe the slogan "Pray, Offer, and Work."

The *second year* might be characterized as "the Stage of Training and Coöperation."

1. Meetings for the training of Christians were held in different local centers all over the country beginning with two great conferences, one in the eastern part of the Empire (Tokyo) and one in the western (Nara), as mentioned above.

2. The regional committees began to function through their self-governing and coöperative activities.

3. The front line of the movement to give the Gospel to the masses was widely extended throughout the country.

4. The training of leaders through the holding of various kinds of special con-

ferences and retreats was carried on actively throughout the year (rural, industrial, educational, *et cetera*).

The *third year* might naturally be termed "the Stage of Action and Realization."

1. The work of mobilizing the Christian community was realized through mass meetings for non-Christians.

2. The carrying forward and enlarging of evangelistic work for special groups such as the rural and industrial areas was realized.

3. The fundamental principles having become generally recognized, various kinds of evangelistic campaigns were carried on under the autonomous auspices of the regional committees.

4. The influence of this movement served to stimulate similar movements in other countries.

IT IS NOT YET possible to calculate results of the work in statistical form, although tens of thousands have shown their desire to become Christians and great numbers have been added to the Church. But invisible spiritual results lie beyond the possibility of human tabulation.

1. The greatest of all results of the movement is the training of the workers of the different communions throughout the country to coöperate in front-line service in the name of Christ.

2. The movement came at an opportune time. It gave the Christian message to the people in a day of spiritual unrest, anti-religious tendencies, and national emergency.

3. The movement has contributed to some extent to the world mission of Christianity in creating an opportunity for coöperation with Christians of other lands.

4. The movement initiated a new Christian drive into the rural, industrial, and educational field.

The movement has now begun a second two-year period with the specific purpose of concentrating on follow-up work along the various lines of activity initiated in the first period.

SANCTUARY

The Pilgrim's Progress

FROM BISHOP CARSON's office in the Missionary District of Haiti and the Dominican Republic comes a little French booklet of devotions, including an examination of conscience from which the following questions are translated:

Do I believe in God the Father, the Son, and the Holy Spirit, and in all that God teaches in the Church and in the Holy Scriptures?

Do I love God with all my heart, all my mind, all my soul, and all my strength, and do I desire fervently to please him?

Am I alert to recognize the blessings of God, and do I desire his will?

Do I faithfully practice my religion?

Have I failed in keeping any of my promises?

Have I sinned in any matter about which no question is asked me?

Am I really sorry for my sins, and do I truly desire to become better?

1 1 1

LORD, MAKE US to know the true way of life and to walk there in fidelity and joyful obedience. Grant that our spirits may ever be alert and fearless. Teach us to abhor evil, and give us faith in the triumph of thy cause in us and in the world. Bless us in our joyous and confident hope.

O God and Father of all mankind, who alone canst fill and satisfy the human heart, open our hearts to see that in thee we find the full glory of human life in hallowed fellowship and in joyful devotion to thy will, through Jesus Christ the Lord of Life. Amen.

*As children of the light of truth, flee from division and wrong doctrine,
And follow as sheep where the Shepherd is.*—St. Ignatius.

*Open thou mine eyes that I may see,
Incline my heart that I may desire,
Order my steps that I may follow,
The way of thy commandments.*

—Bishop Andrewes.

The National Council

Conducts the General Work of the Church between sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

National Council to Meet February 12-14

THE NATIONAL COUNCIL, meeting for the first time since General Convention, will assemble at Church Missions House, New York, on Tuesday, February 12, and continue through February 14 for the consideration of a wide range of missionary problems vital to the progress of this great cause at home and abroad.

The Council will greet and be greeted by the Presiding Bishop, who will as usual preside throughout its sessions, this time however as chairman of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and not as president. This latter office, formerly held by the Presiding Bishop, committing him to a vast volume of administrative detail, is now held by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, a former member of the National Council, and for years active in connection with its Departments of Missions and of Religious Education. Elected by General Convention in his absence, Bishop Cook, after careful consideration of this new responsibility both from the standpoint of the national Church and of his own diocese, accepted and already has made his presence felt in the world headquarters of the missions of the Church.

In the ranks of the National Council itself numerous changes are to be recorded. There will be cordial welcome for a number of newcomers who take up the exacting tasks which fall to the National Council itself and to the Departments to which each is assigned.

There will be a completely new method for transacting the business of National

Council. Heretofore the first day has been given over to meetings of the various Departments. On the second and third days the Executive Secretaries of each Department and of the Woman's Auxiliary reported in turn to the National Council itself. Each Department was made up of members assigned from the National Council. To these were added additional members, laymen and women, often nationally recognized experts in the various fields of work represented by the Departments. Economy primarily has suggested a radical change. Additional members will no longer be named. Departmental appointments will be made as heretofore but the Departments will meet only to consider matters referred to them from the floor of National Council.

Under the new plan, tried at one session in 1934, the National Council as a whole will sit as each Department in turn and the reports of Executive Secretaries will be made directly to the whole body. It is felt that this plan by which all the members of National Council are continuously cognizant of the work of all the Departments will be far superior to the abandoned plan by which the detail was presented only to the small departmental group.

To indicate the particular care with which the agenda of the sessions of National Council is prepared with respect to time schedule, we present the agenda for the forthcoming meeting:

Tuesday, February 12

9:00 a.m.	Holy Communion.
9:45	Council called to order.
	Report of Chairman of Board.
	Report of President.

Report of Vice-President.
 Communications.
 Report of Treasurer.
 Report of Committee on Trust Funds.
 11:00 Presentation of Field Department.
 Noon Prayers for Missions.
 12:15 p.m. Presentation of Department of Publicity.
 1:00 Recess for Luncheon.
 2:30 Presentation of Department of Foreign Missions.
 5:00 Adjournment.
 6:30 Meeting of Department of Finance.

Wednesday, February 13

9:00 a.m. Holy Communion.
 9:45 Council called to order.
 Presentation of Department of Domestic Missions.
 11:30 Report of Woman's Auxiliary.
 11:45 Report of American Church Institute for Negroes.
 Noon Prayers for Missions.
 12:15 p.m. Presentation of Department of Christian Social Service.
 1:00 Recess for Luncheon.
 2:30 Presentation of Department of Religious Education.
 3:30 Report of Commission on Ecclesiastical Relations.
 3:45 Reports of Sub-committees and Coöperating Agencies.
 4:15 Miscellaneous Business.
 5:00 Adjournment.
 6:30 Meeting of Department of Finance.
 8:00 Meetings of Departments to which matters have been referred by the Council.

Thursday, February 14

9:00 a.m. Holy Communion.
 9:45 Council called to order.
 Report of Department of Finance.
 11:00 Report of other Departments on matters referred to them.
 11:30 Miscellaneous Business.
 1:00 p.m. Adjournment.

The matter of greatest interest as National Council is called to order will be the presence of women members for the first time. They were elected by General Convention upon nomination by the Triennial of the Woman's Auxiliary, as follows: Miss Elizabeth Matthews of Southern Ohio, Miss Eva D. Corey of Massachusetts, Miss Rebekah L. Hibbard, and Mrs. James R. Cain of Upper South Carolina. National Council will extend cordial greeting to these added members, who all, it need hardly be said, long have been distinguished voices in the missionary life of the Church.

The National Council therefore is made up as follows:

To serve until December 31, 1940:

The Rt. Rev. Henry St. George Tucker (Virginia), the Rt. Rev. Warren L. Rogers (Ohio), the Rev. William H. Milton (East Carolina), the Rev. Paul Roberts (Colorado), Mr. Philip S. Parker (Massachusetts), Mr. William H. Peterkin (West Virginia), Mr. Thomas J. Fleming, Jr. (Los Angeles), and Mr. Ralph W. Hollenbeck (Southern Ohio).

To serve until December 31, 1937:

The Rt. Rev. Ernest M. Stires (Long Island), the Rt. Rev. George Craig Stewart (Chicago), the Rev. Karl M. Block (Missouri), the Rev. G. P. T. Sargent (New York), Mr. Harper Sibley (Rochester), Mr. Z. C. Patten (Tennessee), Mr. John S. Newbold (Pennsylvania), the Hon. William R. Castle, Jr. (Washington, D. C.), Miss Elizabeth Matthews (Southern Ohio), Miss Eva D. Corey (Massachusetts), Miss Rebekah L. Hibbard (Los Angeles), and Mrs. James R. Cain (Upper South Carolina).

Elected from the Provinces:

I. The Rt. Rev. Henry K. Sherrill (Massachusetts), II. Mr. Walter Kidde (Newark), III. The Rt. Rev. Francis M. Taitt (Pennsylvania), IV. The Rt. Rev. Edwin A. Penick (North Carolina), V. The Rt. Rev. Herman Page (Michigan), VI. The Rev. Addison E. Knickerbocker (Minnesota), VII. The Rev. Claude W. Sprouse (West Missouri), and VIII. The Rt. Rev. W. Bertrand Stevens (Los Angeles).

Fiscal problems naturally will come highest in administrative legislation. In accordance with action taken at General Convention the National Council has agreed with each diocese as to the "Objective" which the dioceses should assume for 1935. The total of these "Objectives" with a very moderate margin of safety is only enough to meet the Emergency Schedule of \$2,313,115 adopted by General Convention and does not touch "The Challenge" of \$386,885 which represents the difference between the Budget of \$2,700,000 and the Emergency Schedule. Following General Convention each diocese completed efforts to insure payment of amounts agreed upon as above and has reported to the Finance Department of National Council success or failure in this respect. General Convention has required that upon this ultimate basis the actual budget for 1935 must be built. In event of failure, as

tragic as such a result will be, there must be further reductions in missionary grants as these are now allotted. No graver problem than this ever has confronted National Council.

If on the fiscal side there are circumstances which challenge courage there is in the spiritual outlook as it will come to the attention of National Council a tremendously reassuring factor. General Convention created a Joint Commission on a Forward Movement, "for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work." This joint commission headed by the Bishop of Southern Ohio, Bishop Hobson, already has developed significant activities and the National Council will hear with gratitude not only of these but what its part

is to be in what it is prayerfully hoped will prove to be one of the greatest co-operative activities for venturesome advance that has been known in the Church.

THE SPIRIT OF MISSIONS in its December issue (page 597) dealt at length with the financial emergency of the Church and outlined in detail the range of problems which have been committed to National Council. These are all missionary problems. They concern the record of the Church with respect to its obedience to Christ's Great Commission. We invoke the earnest intercession of our people that the Holy Spirit truly may guide this world leadership into courageous and effective handling of problems however grave, and rally to the support of so holy a cause the last man and the last woman in a unity of renewed consecration.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

A SIGNIFICANT conference of national secretaries of our youth organizations was held December 27, 1934, to talk through together what is being done in the young people's field, what some of the needs are, and how we might together best meet those needs. The Rev. D. A. McGregor stated that the Department of Religious Education is charged with the responsibility of unifying, prosecuting, and developing young people's work, and that the Department is tremendously interested in all young people's work.

The conference resulted from a recommendation of the recent Adult Leaders of Youth Conference which requested that the Department of Religious Education appoint a committee to study the Church's existing youth programs especially with a view to their coördination.

Those present at the meeting were the Rev. Ernest E. Piper, representing Y.P.F. and Y.P.S.L.; Miss Harriett A. Dunn and Miss Frances Arnold of the Girls' Friendly Society; Mr. Frank Lincoln, representing the Order of Sir Galahad; Miss Ruth

Littlefield, representing the Order of the Fleur de Lis; Mr. Richard T. Viguers of the Knights of St. John; the Rev. Vernon C. McMaster, representing Church schools; the Rev. T. O. Wedel, representing college work; Miss Dorothy May Fischer, Secretary for Young People's Work. Other officers of the Department present were: The Rev. D. A. McGregor, Miss Frances R. Edwards, Miss Mabel Lee Cooper, and the Rev. A. M. Sherman. Unfortunately, Mr. Leon C. Palmer of the Brotherhood of St. Andrew and Miss Martha Kimball of the Daughters of the King were unable to attend.

The questions raised were: What are some of the current trends in young people's work? At what points do the various organizational programs overlap? What are some of the gaps in the combined programs? What kind of programs should be developed to eliminate overlapping? Or is overlapping desirable? How can we best meet the needs of those young people who are not now allied with any young people's organiza-

tions? What is our responsibility regarding a program for the 24-35 year age-group? At what points can coöperation in leadership training and field work be most effective?

Of the seven youth organizations, three work specifically with girls, three with boys, and one with both boys and girls, all the way from five years of age to twenty-five and up. Insofar as the conference was interested in young people's work, the dividing lines seemed to be at about 12-14, 15-17, and 18-25. The group felt that the Church school should be considered as a youth group.

During a discussion of current trends, several experiments were reported:

The Diocese of Ohio is experimenting with the coördination of young people's work. A conference was recently held to which all young people of the diocese were invited, irrespective of organizational affiliation. Two hours of the week-end program were given over to a discussion of organizational problems in separate groups. The rest of the program was held jointly.

The Diocese of Georgia has organized a Young People's Division to which all young people between the ages of 14 and 24 years belong. This division is part of the plan of a total program to have a Children's Division, a Young People's Division, and an Adult Division, and looks toward the elimination of youth organizations as such. It is definitely a part of the Church with the parish as the center of all activities. The division looks to the Department of Christian Education for guidance.

The Diocese of California is also interested in this plan. Last May a Youth Movement meeting was held in Berkeley, California, to initiate a movement among persons engaged in young people's work in the hope of coördinating such work.

Stepping outside our own Church groups and looking further afield it was found that one of the most far-reaching moves to coöperate and unify young people's work is that being sponsored by the International Council of Religious Education in their long range program of

several years now being projected under the theme, *Christian Youth Building a New World*. A nation-wide series of conferences will be held in February and March, in which young people of all Churches are invited to participate.

The economic situation with its subsequent cuts in appropriations has forced organizations to think in terms of co-operative field work. There seems to be a definite trend in this direction.

Another trend is toward co-education. The G.F.S. and the Y.W.C.A. are sponsoring co-educational week-end conferences and parties.

It was the sense of the conference that there should be a Council of Youth Organizations composed of representatives of these nine organizations: The Brotherhood of St. Andrew; The Girls' Friendly Society; The Daughters of the King; The Knights of St. John; The Order of Sir Galahad; The Order of the Fleur de Lis; The Church Mission of Help; The Young People's Fellowship and the Young People's Service League; and the Church school; and certain members at large, together with *ex officio* the Executive Secretary of the Department, the Secretary for College Work, and the Secretary for Young People's Work.

The possible functions of such a council would be mutual acquaintance with activities and programs, survey of field to determine gaps and overlappings (geographical and functional) and coöperative field work. This plan is to be referred to the Boards of the various youth organizations.—DOROTHY MAY FISCHER, *Secretary for Young People's Work*.

MANY CHURCHMEN reading their daily newspapers are perplexed about events in the Far East. What should they think about Japan? What place has the Church's Mission in that land today? To help Churchmen gain a better understanding of what is happening in the Orient, and a clearer perspective on Christian missions there, the National Council has just published *Japan's Quest for Life* by the Rt. Rev. Henry St. George Tucker, Bishop of Virginia and

sometime Missionary Bishop of Kyoto (ten cents). This succinct statement of contemporary trends in Japan, and the interaction of the Christian community with the national life includes comment on a half dozen books to aid Churchmen in selecting notable books from the mass now pouring from the country's presses.

Another new reading guide is *Orientials in the United States* by Lo Ch'uan-Fang, (ten cents). The average man's contacts with Oriental people are limited to the Chinese laundryman around the corner, or to Oriental youths studying in our colleges and universities. These two groups, however, are only a small fraction of the Orientals, Japanese and Chinese, Filipinos and Koreans, who live in the United States. Although numerically a small group they are penetrating many parts of the country. As an introduction to this important group Mr. Lo, a graduate of Boone University, Wuchang, has written *Orientials in the United States*. It is a brief statement of the present situation, followed by comment on a few carefully chosen books in which Churchmen who would be informed about the opportunities for Christian service among the Orientals in the United States can secure further information and guidance.—A. M. S.

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THE NEW introductory volume to the *Handbook* series, *Our Expanding Church* by James Thayer Addison (twenty-five cents), meets a long felt need for a simple statement of the underlying missionary motives and methods with a summary of the Church's work today. A revision of Mr. Addison's volume of the same title published in 1930, the present edition, entirely reset in a new format with a few carefully selected illustrations, is a distinguished addition to the *Handbooks on the Missions of the Episcopal Church*. The other books in the series are: I. China (50 cents), II. Japan (50 cents), III. Philippine Islands (40 cents), IV. Liberia (50 cents), V. West Indies (50 cents), VI. South America (40 cents), VII. Mexico (40 cents), VIII. Hawaiian Islands (40 cents).—A. M. S.

SINCE GENERAL CONVENTION I have visited the principal university centers on a circuit from Chicago westward through Missouri and Kansas, to Oregon and California, returning *via* Arizona and Texas as far as New Orleans.

Impressions are vivid of chapels and parsons and their enduring wives—of heroic toiling, such as that of the Rev. H. L. Miller at Champaign, who is carrying the work of the University Chapel through a crisis of debt and lack of a chaplain; of Miss Daphne Hughes, and her success in organizing, almost single-handed, the student work at Northwestern; of St. Margaret's House at Berkeley and the large student circle which finds in it a home for a multifarious activity; of Autry House in Houston; of the Woman's Auxiliary group in New Orleans which is making a beginning in student work at Newcomb College; of the many other places and people that constitute the concrete symbols of college work throughout our Middle and Far West.

Impressions are vivid, too, of the students themselves in quiet college town or on whirling university campus. They are more numerous this year than ever, embarrassed in pocket by the depression, but surprisingly courageous, and facing the thunderous dawn of a new world with good-natured endurance. What a field ripe for the missionary harvest! Unbelievably ignorant of religious tradition, scarcely aware of disillusionments awaiting them, they may indeed seem to turn deaf ears to the Christian Gospel.

Is it not the challenge facing religious work with our students to perform at least a beginning in the great miracle of divine grace—to win them for a faith in eternal things *before* their beauty is, alas, blighted; to teach them prayers for their coming hours of trial; to set them in a high place of the soul, where litanies can "keep their faith undaunted"? Weakly, perhaps, and with faltering steps, that is what our chapels and college parishes are, indeed, doing. They need the interested care of the Church. No more magnificent opportunity has faced the Church in generations.—T. O. WEDEL.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

The domestic field is undermanned.

We would repeat this statement until the people of our Church realize the difficulty in the way of Church extension. Unless this Church raises something more than the Emergency Budget adopted by General Convention, golden opportunities will be lost. We cannot even hold the line. We are thinking of the America of fifty years hence. And what of this Church fifty years from now if we neglect our source of supply—the vast rural section of America? “Americans for America” is a great slogan. We would win Americans for Christ.

A VICTROLA OR radio could embark on a new career in a fine Negro mission in Georgia where there is no musical instrument of any kind. About ten years ago, the people of St. Philip’s Mission, Hawkinsville, in the heart of Georgia’s Black Belt, raised the money, by doing odd jobs and working in the cotton fields, to buy a condemned house and a lot. Bishop Reese helped them to have the building remodeled into a churchly chapel, and the boys of the congregation made the altar and pews from a dry goods box and parts of fences and boards taken from out-of-the-way buildings. Any one able to give them a radio or victrola may secure the address from me.

THE WORK AMONG our Indian people on the Fort Hall Reservation, Idaho, is soon to be reorganized along new lines in coöperation with the program of the Bureau of Indian Affairs. The boarding school will be discontinued as soon as the Government’s projected district schools are established. The responsibility for the children’s welfare will be placed with the parents, as it should be, and the Church will send its missionaries into the homes to help the parents as they assume their new responsibilities. As a result, there should be a more defi-

nite evangelization of the older people, and the home will become once more the center of family life. Soon we should send nurses and social workers, as well as evangelists, into this field.

Here is a new and important work for well-trained young women of our Church. The Indian is to have his chance to win back his self-respect and learn to carry his own burden. It is a New Day for the Indian and for the Church!

THE DIOCESE of Upper South Carolina has suffered a great loss in the recent death of Miss Edith Main, missionary at St. Timothy’s Mission, Spartanburg, South Carolina. Of English birth, Miss Main was brought to this country at the age of six by her parents, who settled in Wytheville, Virginia. After completing her education she spent three years in New York attending the Cooper Union Art School, during which time she began her Church work by teaching a class of foreign-born children at St. George’s Church, and visiting the homes of the poor. When she returned to Wytheville she continued her work among underprivileged folk and taught in the Church school. Later she went to Spartanburg, where the Rev. W. H. K. Pendleton had established two missions for the cotton mill people. There she worked for nearly twenty years. A few months ago while superintending a boys’ carpentry class she received a wound in her hand from a tool that slipped. From this resulted a virulent infection which spread rapidly, entered the blood stream, and brought her ministry to a sudden end.

THE PROGRESS made during the past two years in the Diocese of Sacramento is an interesting demonstration of what can be done when leaders and people commit themselves to a definite policy and an intelligent program based upon a careful survey of the field.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

ALL FRIENDS of the Society for the Propagation of the Gospel will rejoice that its income is climbing back to former standards. For the last fiscal year, the total income was in round numbers, \$1,500,000 U.S. This was \$150,000 greater than for the preceding fiscal year. It is apparently a direct response to the request of the Archbishop of Canterbury, as President of the Society, that the Church people of England should increase their gifts for the maintenance of its work, by at least ten per cent.

1 1 1

THE RECTOR of Christ Church, Cambridge, Mass., is writing in the parish leaflet about the Every Member Canvass just completed. And this is what he says:

We had a great Every Member Canvass. I am proud of the 150 people who worked and are still working to see every one of the 1,808 people on our rolls. One business woman came from Kendall Square to Harvard Square to make a call for the church early one cold morning before she went to work in Boston. Hundreds of small sacrifices and inconveniences were cheerfully borne for the sake of Christ's Church, and our own Christ Church in Cambridge.

There is a picture just put up in the porch of the church which we can look at now perhaps without feeling so much ashamed. \$10,000 is the amount raised for missions! \$16,000 was raised for parish expenses toward an estimated budget of \$19,000. We are \$3,000 short. What is next?

1. Many more people to be heard from. Perhaps they can make it up and still further increase our gifts to missions.

2. Some who have already pledged may be able to give more.

3. Failing these two, there will be cuts which the vestry may reluctantly have to make, and which are set down here so that the congregation can see what we must give up:

a. Some salary cuts.

b. No secretary for the Parish Property Guild.

c. Still further reductions in music.

d. Postponing repairs and improvements.

e. No additional clergymen to help with the calling.

This is bad—but let us face one question right off—"Are we sorry that we stressed missions and did not emphasize giving to the parish?"

No! If we have to cut, missions have been cut worse. We will get along. Life is really found by losing it. Those are not just words. If anyone feels an attack of melancholy sweeping over him, because he thinks we have given too much to missions, send for me and I will come quicker than if you were in the hospital. What this parish is noted for is not the size of its gifts but the cheerfulness of the gifts and in that Scripture supports us. Let there be more laughter over inconveniences and short-handedness.

I have been shy of the word adventure ever since one time when I happened to slip into a church in a strange city and, sitting in a pew, found a pamphlet entitled, *Our Adventure for Christ*.

The adventure was a budget of \$30,000 for the parish and \$500 for missions! I hurried from the spot. "Our Adventure for Christ"!

So thinking of this phrase and that dreadful pamphlet and looking at the picture in the church porch, I give you three words:

Thank (the Canvassers).

Pray (to be delivered from taking great words too easily on our lips).

Rejoice (and again I say, *Rejoice*).

1 1 1

ONE HUNDRED years ago Dr. Peter Parker arrived in Canton, China. He was the first man to be appointed by any missionary board to devote himself entirely to the ministry of healing. Barely a year after his arrival in China he opened, on November 4, 1835, the first medical missionary hospital in the Far East, known as the Ophthalmic Hospital and later called Canton Hospital. Handicapped though he was, without the assistance of trained internes or nurses, and with meager equipment, the success of his first efforts was immediate and sweeping. Dr. Parker described them thus:

After a long effort a place was found for a hospital. On the first day after the opening no patients ventured to come; on the second day a solitary female afflicted with glaucoma; on the third day half a dozen. Soon they came in crowds. It is difficult to convey to a person who has not visited the hospital a just idea of

them. He needs to be present on a day for receiving new patients, and behold respectable women and children assembling at the doors the previous evening, and sitting all night in the street that they might be in time to obtain an early ticket for admission. He need behold in the morning the long line of sedans, extending far in every direction; see the officers, with their attendants; observe the dense mass in the room below; stand by during examination, and giving out of the tickets of admission, urgent cases being admitted at once, while others are directed to come at a specific time. Numbers from other provinces, from Nanking and Peking, who were resident at Canton, have called.

It is no wonder that the statement has become current that "Dr. Parker opened China at the point of a lancet."

* * *

The *Alaska Weekly*, in announcing the thirty-ninth anniversary of Bishop Rowe's consecration, says:

For the past thirty-nine years Bishop Rowe has traveled the trails of the North and there is literally not a trail from Ketchikan to Point Barrow or from Unalaska to the Nabesna that he has not trod, and scarcely a stream that has not reflected his camp fires.

He has seen the Forty-Mile and Circle come and go, as he has witnessed the rise of Dawson, Fairbanks, Nome, Ruby, and a dozen other lesser camps and has been part and parcel in the building of churches, hospitals, missions, and everything needed in the building of the empire of the North.

In the years gone by he has followed dog teams to all the out-of-the-way corners of Alaska and has snowshoed over more summits than many of the veteran prospectors.

The thirty-nine years of service that Bishop Rowe has given to the North have seen many changes and all Alaskans echo the wish that Alaska's own Bishop may be spared to them for another thirty-nine years to do the work he loves for the people he loves in the land he loves, and where he is loved and respected in return as few men ever have been.

* * *

IN THE EARLY days of the Philippine Mission, the Rev. Walter Clapp was one of the pioneer missionaries in the Igorot country. Some of his former students, boys and girls, whom he had the privilege of leading into the Christian life are now middle-aged, devoted members of All Saints' Church, Bontoc. Last All Saints' Day they gave a chalice and paten as a memorial of Mr. Clapp's ministry.

ONE OF MY missionary friends in the Orient, apologizing for infrequent letters to Church Missions House, says:

I go just as hard as I can from five o'clock in the morning until all hours at night, in spite of which I cannot keep up with things. Of course, it is the distant things that are neglected; the near things, like forty-five girls, for instance, seem to demand immediate attention. It seems to me that if the present policy of not replacing missionaries who leave the field is to be continued, the few who are left will soon be killed off by overwork, and the picture will just fade away, because the natives cannot carry on the work, at least, not in this field. I am not saying this in a spirit of criticism, but it is simply a statement of facts as I see them. One person cannot go on indefinitely trying to do the work of two or three without the person and the work suffering for it. And it is not right for anyone to have to live such a strenuous life that there is not time even to read a book; one gets to feeling like a dumbbell.

With Our Missionaries

CHINA—ANKING

B. W. Lanphear sailed November 24, 1934, from China on regular furlough. He arrived at his home in Worcester, Massachusetts, December 20, 1934.

Sister Emily Faith sailed November 24, 1934, from China, on the *President Lincoln*, on regular furlough. She arrived in San Francisco, December 11, 1934.

CHINA—HANKOW

The Rt. Rev. Logan H. Roots and his son John sailed November 24, 1934, from New York on the *Queen of Bermuda* for Bermuda.

Deaconess E. W. Riebe sailed November 18, 1934, from China on regular furlough, and arrived at her home in South Dakota, December 26, 1934.

JAPAN—NORTH TOKYO

Ella Foerstel, a new appointee, arrived December 1, 1934, in Japan.

Sarah G. White sailed December 11, 1934, from Japan on the *Chichibu Maru*, on regular furlough.

LIBERIA

Olive Meacham arrived January 4 in New York on the *President Van Buren*.

PUERTO RICO

The Rt. Rev. and Mrs. C. B. Colmore sailed November 23, 1934, from New York for San Juan on the *Birenquen*.

VIRGIN ISLANDS

The Rev. and Mrs. J. A. Swinson and children sailed November 19, 1934, from Oakland, California, after regular furlough.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

SPECIAL PROTECTION for underprivileged and insecure social groups has ever been one of the particular goals of Christian effort. The modern method of meeting the hazards of unemployment, illness, accident, and old age is called social insurance. The goal is referred to as social security. It is significant that quite recently the American Association for Old Age Security enlarged its program and changed its name to the American Association for Social Security.

Yet curiously the whole question of social insurance in this country was regarded as very academic until the President's message to Congress in June 1934 brought the issue before the nation as a whole. Older countries, however, approach the question very differently. Dr. René Sand, head of the League of Red Cross Societies, recently stated, "In Europe we take social insurance as something we must have—like streets in cities."

The matter was brought to the specific attention of Churchmen in the 1933 Pastoral Letter of the House of Bishops:

No mere reestablishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged.

Then the recent General Convention adopted a very definite affirmation on the subject, "that social insurance against such modern industrial hazards and economic insecurities as unemployment, illness, accident, and old age is in accord with every principle of Christian brotherhood and is endorsed."

Realizing that this relatively new subject needs above all else the support of an informed public opinion, the Department earnestly commends it to adult discussion groups in the Church, to study classes of the Woman's Auxiliary, and to the Young People's Fellowship.

Last month there was published by the Workers Education Bureau Press an excellent study outline, *Economic Security*, which provides full information for a study of unemployment compensation, old-age dependency, and health insurance. It contains a foreword by the Secretary of Labor, the Hon. Frances Perkins, who is also serving as chairman of the President's Committee on Economic Security. A most adequate bibliography rounds out the pamphlet, which may be obtained for twenty-five cents from the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

The Department's second Regional Conference on Social and Industrial Reconstruction, to be held in Boston, Massachusetts, in late February, will have as its theme, The Church and Social Security.

THE CHRISTMAS NUMBER of *My Neighbor*, published by the Episcopal City Mission of Boston, featured a tribute to the late Rev. Frederick A. Reeve, who served the mission for thirteen years as Vicar of Grace Church, South Boston, and Chaplain of the Boston City and Massachusetts Memorial Hospitals. The magazine, under the headline, Science and Religion Work Together, quotes the following from one of his monthly reports:

On going through a ward I noticed a surgeon treating an elderly woman, evidently examining her condition and placing on bandages. As he was there and a screen was adjusted around the bed, I, of course, did not approach. But as I went out, the nurse said to me, "The doctor thinks it would be a good plan for you to come back and speak to his patient."

I said, "Very well, I shall return presently when he is through."

"No, it is all right to go right in now."

I did so, and said a prayer and asked a blessing for her and tried to comfort her. And all the while, the surgeon remained doing his part to help her and taking the Chaplain's presence as the most natural and helpful thing in the world. Which is good.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

IN THE NOVEMBER 1934 reductions at Church Missions House the appropriation for the Field Department for 1935 was cut \$25,727. In several ways this is the most drastic cut in any of the general Church agencies.

The first measure applied was a reduction in the staff. The resignation of the Rev. Robert W. Patton as Field Director was accepted. A word about the work of this great leader is given below. The year 1935 finds him giving his full time to the preservation of the American Church Institute for Negroes which has been jeopardized by the decreased appropriation from the general Church.

Two of the four General Secretaries have been released, the Rev. R. W. Trapnell and the Rev. David R. Covell. Dr. Trapnell was appointed in October, 1931, resigning the rectorship of the Church of the Good Shepherd, Norfolk, Virginia, to join the Department. His field work has been largely in Provinces 3, 4, and 7.

Mr. Covell was appointed a General Secretary in November, 1929. The five preceding years he was Executive Secretary in the Diocese of Los Angeles. Mr. Covell was the senior in years of service with the National Council of the six members of the Department's staff. His work has been largely in the Fourth and Eighth Provinces. In the former he played an important part in the Teaching Mission on the Great Commission.

Mrs. Bernadine Boyd, a Speakers Bureau stenographer since 1928, was also released. With her departure three stenographers have been eliminated from the Department's office in two years.

A second measure of reduction resulted from the abolishing of children's allowances to all officers at Church Missions House. To two officers of the Department this meant a reduction in salary of \$960 and of \$640 to the other two.

The foregoing salary reductions and eliminations carried also a fifty per cent

reduction in the items for Pension Premiums and travel allowance.

The final measure of reduction consisted in decreasing the appropriation for printing and publications from \$7,000 to \$3,000. On such an appropriation it will hardly be possible to offer again for free distribution a leaflet like *The Log Book* of 1934 and for which nearly half a million copies were asked.

This adjustment downward in the appropriation for field work comes at the end of a year in which the Department achieved a record-breaking promotional coverage of the Church.

The year opened with the Presiding Bishop's Call (see *THE SPIRIT OF MISSIONS*, February, 1934, p. 68). The six members of the staff were employed as couriers and in the two weeks, January 9-22, presented the Message in person to eighty of the Bishops. Subsequently the office force of the Department assisted the Presiding Bishop's Office in the handling of nearly a million pieces of literature for the Church-Wide Endeavor, involving separate shipments to 1,200 parishes and missions.

Following the February meeting of the National Council the Department undertook the promotion of the 1934 Supplementary Appeal, coöperating with the dioceses and with the National Committee on the Everyman's Offering. The contributions to this Supplementary Appeal promise to exceed \$280,000.

Connected with the promotion of this Appeal was the organization and handling of the nine regional conferences held in April at Boston, Philadelphia, Birmingham, Raleigh, Chicago, Omaha, Portland, Fresno, and Dallas. (See *THE SPIRIT OF MISSIONS*, April, 1934, p. 206; May, p. 252; June, p. 299.)

During the year eighty-five rectors of parishes responded to a call for enlistment as Field Department Aides to supplement the work of the six full-

THE NATIONAL COUNCIL

time members of the staff. This corps of volunteers replaced the Associate Secretaries of the preceding triennium and demonstrated their effectiveness in the November Missionary Itinerary.

This November 1934 Missionary Itinerary utilized the Missionary Bishops present at General Convention (see *THE SPIRIT OF MISSIONS*, October, 1934, p. 493; January, 1935, p. 42). Twenty-one teams of three members were organized by the Department by associating a representative of the Woman's Auxiliary and a Field Department secretary or aide with each of the missionaries.

There were 413 cities and towns visited in eighty-one dioceses and missionary districts. The teams addressed 1,250 meetings of various kinds at which the aggregate attendance was well over 125,000 people. This would seem to indicate that more members of the Church received a personalized presentation of the Church's missionary work than ever before in the preparation for an Every Member Canvass.

It is a satisfaction to have had such a year of field work before the reductions became effective. The Department moves into 1935 partially dismantled.

It is interesting to recall that the Field Department's lineage dates back to the very organization of the Domestic and Foreign Missionary Society. As early as 1823 Ephraim Bacon, George Boyd, and John Davis were appointed domestic or visiting agents to create interest and collect means. Thereafter and continuously throughout more than a century that has ensued, the Church has relied upon visiting agents of one kind or another to create interest and collect means.

A notable point in this record was reached in 1905 when the Church was divided into eight regional Departments for missionary cultivation. The following year brought the appointment in connection with this scheme of the greatest of our Church's promotional secretaries, the Rev. Robert W. Patton. During the following ten years he originated a message and methods which revolutionized the promotion of parochial as well as mis-

sionary giving within our Church, and won the General Convention of 1919 to the inauguration of the Nation-Wide Campaign.

The success of the movement convinced the Church of the need of a permanent and adequate promotional organization. The Nation-Wide Campaign Department succeeded the joint commission of the same name in the set-up of the National Council in 1920. Later it was renamed Field Department. Its work was constructively developed under the leadership of its first Executive Secretaries, the Rev. William H. Milton and the Rev. R. Bland Mitchell.

This interesting paragraph is found in the report of the National Council for 1925:

The Council, at its May meeting, decided that it was asking the Field Department to attempt the impossible by allowing it only four full-time Field Secretaries for reaching the whole Church. With so limited a staff the Department had to confine itself to extensive or "broadcasting" field service to the neglect of intensive and follow-up work. It was felt that the time had come, if the Church is to be won to a clearer vision of its responsibility and opportunity, to inaugurate a more continuous and intensive and educational and training policy. To this end permission was granted to secure five additional Field Secretaries in order that the Department might be able to put its services at the disposal of the dioceses in a more sustained manner.

This enlarged staff authorized by the National Council in 1925 was never realized, but the roster of the Department has averaged eight officers in the fifteen years just ended. The Emergency Schedule of 1935 permits two headquarters secretaries and two field secretaries instead of the four headquarters and nine general or field secretaries contemplated in 1925. This is a smaller force than was being maintained in the era of provincial secretaries which preceded the organization of the National Council.

It is necessary to go back thirty years to come to a time when the Church was undertaking to promote the knowledge and support of its missionary work with a smaller force of visiting agents than is provided for by the Emergency Schedule of 1935.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

As Church schools are organizing to promote the Lenten Offering plan offered by THE SPIRIT OF MISSIONS, this detailed description by Mrs. Porter F. AtLee of methods she has developed and carried out in St. Bartholomew's Church, White Plains, New York, will be welcome to all, suggesting as it does, a tried and effective method, and in addition, exhibiting an enthusiasm that should be widely contagious.

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WHEN CHRISTMAS festivities are over in St. Bartholomew's Parish, White Plains, New York, those who shoulder the responsibility of persuading people to read THE SPIRIT OF MISSIONS and other Church periodicals, begin to muster enthusiasm for their annual Lenten round of the parish.

OUR AIM: No family left unapproached.

OUR SLOGAN: A Church periodical read in every home. (Notice that we say "read" and not just "placed.")

It is a large order. We have come near to our aim, but we are a long way from realizing what our slogan implies.

It has taken many years to get where we are; it has been a process of slow contagion—we are forced to believe that few people do much reading and still fewer turn to a Church paper in preference to the more profusely illustrated dailies and weeklies. Of course we point to the illustrations in THE SPIRIT OF MISSIONS, and we claim continually that much that is published by the Church press is thrilling; people so often expect it to be "Sunday-schooly," to use an old expression, deservedly outgrown.

More than ten years ago the business of presenting and selling the Lenten copies of THE SPIRIT OF MISSIONS at St. Bartholomew's was left entirely to the Church school pupils and teachers. It was a system put over in hit-or-miss

fashion: countless parishioners remained ignorant of what the children were offering, many complaisant ones gave the ten cents and tossed the magazine into the discard, while a distressing number turned the children away with a flat "no," so discouraging to young missionaries. One hates to think of the amount of youthful religious zeal that is squelched by such actions. Imagine the effect if each adult said: "I wouldn't be without it for the world. I read it before everything else!"

It so happened that St. Bartholomew's Church School acquired Miss Mabel Betticher, the sister of a former editor of THE SPIRIT OF MISSIONS, as general co-operator, and simultaneously the parish gained the blessing of Bishop Lloyd as rector. Here were two people radiantly convinced that the coming of God's Kingdom was inseparable from the missionary spirit and all its works!

In season and out of season Bishop Lloyd urged us to read about what the universal Church was doing, saying, and thinking. Hearts were stirred, eyes saw, ears heard. To be sure we went right on sailing into occasional doldrums, after Bishop Lloyd left us, and it was during one of these that the two men superintendents of the Church school faced the Church Periodical Club librarian with, "This magazine work belongs to the C.P.C. rather than to the Church school." She knew that it was not so recognized at C.P.C. headquarters, but she was afraid that the school would drop it entirely, and so she meekly accepted the responsibility.

Each year our system changes a bit, but always and from beginning to end we must have our Rector's coöperation. He is our most telling mouthpiece, without his convincing enthusiasm, we fall.

Then we must acquire the most recent parish list from the Every Member Canvassers. Without a paid full-time parish secretary, this has proved the most tir-

ing part of our task. We have to fill in many gaps and do much telephoning. Incidentally we have been of some help to the Rector as double-checkers on the list, which the Men's Club hands over to us beautifully arranged in geographical districts. These group lists have to be copied at least in triplicate form.

Now comes the choice of advisers and messengers in every district. We select parents, Church school teachers or interested adults to do the telephoning and incidental directing; there must be one or two of these in every one of our thirteen groups. They are the "John the Baptists" for the young salesmen; they prepare the way by telephone so that doors will not be rudely or misunderstandingly shut in our young people's faces.

We ask for volunteers from the Church school as missionary salesmen. The most willing workers on foot come from the intermediate grades. We have some highly dependable veterans in our service. The work has never been made competitive. We have not even over-emphasized the commission money for the Lenten mite boxes. Of course the tangible nickels and dimes make an initial appeal to the youngsters, but we hold high the shield bearing: "The Evangel of the Printed Word." In the same spirit we offer the other Church periodicals along with *THE SPIRIT OF MISSIONS*. We ask for back numbers to be redistributed. We place many on the literature table at the church entrance. We would like to shout from the housetops, "This is not just one more grab at your pocketbooks—if you don't want to spend money, borrow the periodicals, so long as you *read*. This is a privilege in the line of junior and adult education."

Through the house-to-house system strictly among parishioners, we dispose of about 160 copies and gain around fifty renewals and subscriptions, mostly to *THE SPIRIT OF MISSIONS*, but also to other Church periodicals. There must be one person delegated to direct the volunteers, (it is important to give very clear

and precise directions to the telephoners and the messenger-salesmen). This same person must be at the head of all financial receipts, and it is a great help if a second person can be found to take over the secretarial work of mailing subscriptions and filing lists.

Our chief rewards lie in the cheerful service of our volunteers, and it is like finding gold when someone catches our enthusiasm for reading the Church press.
—*Harriet D. AtLee.*

1 1 1

BISHOP JENKINS of Nevada is a firm believer in all kinds of Church publicity. When he went to Nevada, not a single church had a bulletin board. Now *every* church has one. Small parishes and missions in many instances could not buy the standard boards, so a wooden board was designed locally, and it has been made by men of the Church and put in place on the grounds of many tiny missions all over the district. It has a place for notices of Sunday services, and a panel for special notices.

1 1 1

TWO LETTERS came in the same mail. Both referred to the Partly Printed Parish Paper. One said:

These partly printed parish papers are a great blessing to our parish. Without them we would be unable to publish a parish bulletin.

The other said:

I think the partly printed paper is splendid. It is adaptable to almost every parish and enables anyone to issue a regular publication for the parish at very little cost.

Then, just to end a pleasant day, another letter came in a late mail and it had this to say:

It is a great little paper and does much to help me build up an informed loyalty to our great Church.

The experience of three clergymen. There are others who have not tried the plan. Perhaps these experiences may induce some of the others to send for the information which is mailed anywhere upon request.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

*B*ear ye one another's burdens is the theme for meditation and prayer on March 8, when the World Day of Prayer for Missions will be observed by Christian women around the world. The program has been prepared by Baroness van Boetzelar van Dubbeldam of Holland, and is being translated into many languages. We urge you to respond to this interdenominational call to prayer for the missionary enterprise by coöperating with the groups planning for the day in your community or by initiating the observance in your town or city.

The material listed below is available and should be ordered early from the Church Missions House Book Store.

Call to Prayer. Free.

Poster—11x16½ inches. 5c.

Program—"Bear Ye One Another's Burdens"—2c each; \$2.00 a 100.

History and Progress of the World Day of Prayer. Free.

RACE RELATIONS

"THE FUNDAMENTAL changes taking place in America today make it imperative that the great and good qualities of each racial group should be recognized and that the power of Christian love and fellowship should operate to utilize these qualities of each group to enrich all. Moral and spiritual reconstruction is as greatly needed in relations between races in America as between economic classes."

So begins the message for a Race Relations Sunday to be observed in many Christian groups throughout the country on February 10. The message continues:

The Churches of America must face reality and recognize the friction, unfriendliness, and race prejudice so evident in the relations between racial groups. Our profession of ideals of justice and good will must be made effective by positive facts. If we talk brotherhood, we must act brotherly; if we profess interracial good will we must live it.

How may we progress toward these ideals?

Help to secure local and national anti-

lynching laws and their real enforcement.

Work to remove the color discriminations in the wage scale.

Urge that Negroes be given a fair share of jobs on public works.

Seek justice for Negroes in relation to admission to parks, schools, hospitals.

See that minority racial groups are accorded full fellowship and friendly treatment in your Church.

This annual observance of the Sunday nearest Lincoln's birthday is sponsored by the Department of Race Relations of the Federal Council of Churches. There is issued from the office at 105 East 22nd Street, New York, N. Y., a set of program suggestions (five cents), which includes the message and among other leaflets which will be useful to Auxiliary groups:

Suggestions for Building a Program on Race Relations and

Data for Speakers on Negro Americans, American Indians, Mexicans in the United States, and Orientals, and a bibliography on each of these subjects.

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American Church Institute for Negroes

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THE REV. ROBERT W. PATTON, D.D., *Director*

THE JUNIOR College Department of the Fort Valley Normal and Industrial School, Fort Valley, Georgia, was voted grade "A" rating at the recent meeting of the Southern Association of Colleges and Secondary Schools. This recognition places it among the outstanding institutions of the South, qualifying its graduates for entrance into first grade colleges and universities without examination. The school offers standard two-year college training in this department, graduates trained teachers qualifying for the State Junior College and Normal Certificate, and offers vocational training in agriculture, the building trades, and home economics, besides its high school and grade school.

DURING THE PAST year St. Paul Normal and Industrial School, Lawrenceville, Virginia, graduated eighty-five teachers, each one of whom is now placed in a teaching position in rural Virginia. One county alone called on the school for forty-five teachers. Three other counties requested the school to furnish thirteen additional teachers at once but the school was unable to do so. A Virginia State official, upon being asked the caliber of St. Paul graduates as teachers, recently made this statement:

Were a list of graduates from all the Virginia schools placed before the superintendents of schools of southeastern Virginia, they would choose St. Paul trained teachers every time in preference to any others.

This year there are about sixty students in the school who will graduate and be teachers next year.

THE BISHOP TUTTLE Training School for Religious and Social Workers, Raleigh, North Carolina, has issued a list of its graduates and where they are employed. We find that not only are they engaged in Church work, but in municipal

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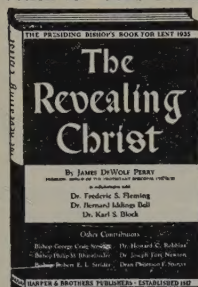
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